MISSIONARY HORIZONS

OCTOBER, 1958

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MISSIONARY HORIZONS

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Greetings

To: each of you who is a fellow-member of
UNITED PRESBYTERIAN WOMEN

From: the members of the Executive Committee of
UNITED PRESBYTERIAN WOMEN

Our Friends and Co-workers:

We want our first official act to be a communication to each woman of the Church even as our first prayer together was on your behalf. We covet a meeting of mind and spirit as our new organization becomes a reality.

With the uniting of the Presbyterian Church in the United States of America and the United Presbyterian Church of North America, there came into being a new and strong Church—The United Presbyterian Church in the U.S.A. The National Meetings of the Women's General Missionary Society and the National Council of Presbyterian Women's Organizations approved a constitution which made the official name of the new united national organization—UNITED PRESBYTERIAN WOMEN.

This name expresses just what we want this organization to be. We are united in our faith and loyalty to Jesus Christ, our Lord. We have chosen to serve Him through United Presbyterian Churches. We believe that Women's Organizations will make the adjustments necessary and that you will keep in close touch with your presbyterial president as guidance comes from time to time. Although this will require patience and understanding we will have the stimulation of new friendships, new undertakings, and a new joy in service.

We bear testimony to this experience ourselves. When each of us accepted the nomination, we were from many places across the nation; we were members of two Churches, yet when we came together at Purdue to do the business that was ours, we felt that we were already one. We believe that the women of this new Church will find this increasingly true everywhere.

We have been united for a purpose. We must dedicate ourselves afresh to the mission of the Church. We shall join this fall in an estimate of giving for 1959 through the Board of National Missions, the Board of Christian Education, and the Commission on Ecumenical Mission and Relations (the latter includes our former Foreign Mission interest). In our first complete year of union, let us make an extraordinary effort to go far beyond the work which our former two Churches have been carrying, as an act of thanksgiving in our new Church and as a living prayer that we have come together in Him that the world might believe.

From the hearts of many women has come a *Charter for Christian Action* which was endorsed by our National Meeting. We would hope that groups might prayerfully and eagerly study this, and under the guidance of the Holy Spirit choose some recommendations for study and action. Would it not be a splendid indi-

cation of our sense of loyalty to the purposes of our Church if your organization would present to your minister and each member of the Session a copy of this Charter? You will want to share these suggestions also with men and youth of your Church and invite their cooperation in bringing to reality some of these proposals.

We are not sufficient for these things—not one of us or all of us together. But we do remember that our sufficiency to be ministers of the new Covenant comes through Jesus Christ. Perhaps in some quiet moment of dedication, you will want to sign the promise that is on the back of the *Charter for Christian Action.*

When you do, remember that you are not alone . . . you are joined by others in this same dedication. This coming together in a new fellowship is not a "once-for-all" matter. Continually we must seek ways to find each other . . . unceasingly we must pray.

"We are always thankful as we pray for you all, for we never forget that your faith has meant solid achievement, your love has meant hard work, and the hope that you have in our Lord Jesus Christ means sheer dogged endurance in the life that you live before God, the Father of us all.

"We know that God not only loves you but has selected you for a special purpose. For we remember how our Gospel came to you not as mere words, but as a message with power behind it—the effectual power, in fact, of the holy Spirit." *

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*J. B. Phillips (used by permission), I Thessalonians 1:1, 2, 3, 4.

The above letter was sent in August to presbyterial presidents to be forwarded to all presidents of local organizations of United Presbyterian Women.

Missionary Horizons

Vol. LXXI October 1958 No. 13

Broadening Vision In The Middle East

MIDDLE EAST PILGRIMAGE

Written by R. Park Johnson

Reviewed with Additional Material
by Katherine B. King

V. A Christian View Of The Meccan Road*

IT IS DIFFICULT for the Christian to judge Islam fairly because of the long and bitter hostility between the two faiths. However, we must try to understand what its attraction has been for untold millions since Mohammed established it thirteen centuries ago.

The Koran teaches above all that God is one, and Islam must be credited with keeping multitudes from falling into idolatry. The Muslim is conscious of God's presence in all of life and of man's utter dependence upon Him. We cannot but admire the unself-conscious witness of devout followers of Islam as they bow in prayer. There is the story of the Muslim on a bus in our own country who persuaded the driver to stop in order that he might spread out his prayer rug and bow before Allah. Muslims scoff at what seems to them lack of devotion among Christians, and Dr. Calverley tells how even the children in the streets of Kuwait taunted foreigners about it, in the singsong fashion of children everywhere:

> Englishmen, Englishmen, they don't pray!
> Even the chickens are better than they!

They imagine the chickens, raising their heads after drinking, to be giving thanks.

Humble merchants and traders do not hesitate to seek converts to their faith, and Dr. E. E. Grice makes the sobering statement that in Africa Islam is "winning ten converts to each one claimed for Christ." Should that not drive us to our knees, and then to action?

The concept of the brotherhood of the faithful, with no color barriers, is another secret of strength. The Muslim cannot understand our Little Rocks. It must never be forgotten that Christians have much to learn from Muslims!

Islam's moral code falls far short of that of Christianity but the Mus-

*The first four chapters of the interdenominational mission study book Middle East Pilgrimage were reviewed on pages 739-746 in the September issue of Missionary Horizons. A bibliography appeared on page 746 of that issue.

lim believes his standards are the more desirable, because they are more easily attained! He also speaks of his faith as superior because it is "the last word," a newer revelation than Christianity.

We look at Islam in comparison with our faith. Allah is a God of power, a dictator not concerned with the problems of His creatures, not the God of love we know. Belief in an arbitrary God results in fatalism and irresponsibility. Dr. Wysner tells of a Muslim boy who, missing the shot he planned to make at croquet, shrugged his shoulders and said, "That was God's will!"

Religious law enforced by the state is not conducive to a genuine religious experience. "Man's goodness tends to be accidental and inadequate unless it is the expression of a realized friendship with a God who is good."

The Muslim's attitude toward Christianity is colored by that which he sees around about him in the Middle East. This was the birthplace of the Christian church. "Jesus Christ himself was an authentic Middle Easterner, and the Middle East was the original 'home base' of the Christian mission to the world." The ancient church still exists in almost every country. But the Gospel which it preaches is for the Muslim obscured by elaborate rituals, often in obsolete tongues, and by the use of images which are abhorrent to Islam; by priestly hierarchies, and lack of zeal and ethical tone in the conduct of believers.

Movies, literature, and radio programs pouring in from a so-called Christian West tend to cause the sincere Muslim to question the morals of Christianity, and our too frequent lack of common politeness in international relations ("shirt-sleeve diplomacy") is also a misleading influence. Too often American visitors in Middle East lands antagonize those who live there by their indiscreet conduct, especially in drinking, which is an abomination anyway to the Muslim. As Lengyel says, an American in the Middle East is about as inconspicuous as the Empire State building, which makes his good behavior all the more important.

The new Christian movement with its schools, hospitals, and other activities is a strong influence, but it is suspect because of its connection with the West. Thus the Christian church has much to overcome in its approach to the Middle Easterner.

For Discussion

What do you think we can learn from the Muslim?

How does racial discrimination here affect our work abroad?

"You, Too, Speak Arabic!"

And Emil Lengyel does mean YOU. In *World Without End,* he writes of many words in our English tongue which we borrow from the Arabs. There are *cipher, algebra,* and *alcohol. Soda* is from the Arabic *suda,* meaning splitting headache! *Alfalfa* is the Arabs' word for grass, and *cotton* comes from their *qutun. Tariff* is the Arab word for *schedule,* and *magazine* is our adaptation of their *makhazin,* or storehouse. *Al Amir,* "the leader," has in our speech become *admiral. Chemistry* comes from Arabic (by way of *alchemy*), and the same is true of the names of many things on the chemist's shelves: *ammoniac, niter, borax,* and *sulphuric acid* among them. These few examples serve to remind us of our debt in many fields of learning to the ancient culture of the Middle East.

Pictures on this page by courtesy of Norma H. Knieriemen

The grass-covered church in Sayo, Ethiopia, which also serves as part of the school

VI. *Is Christianity The Way?*

WHEN THE MUSLIM CONQUEST spread beyond the Arabian peninsula, it found the Christian churches in the surrounding area weakened and declining as were the empires of which they were a part. Dr. Charles Malik, Christian leader of Lebanon, has said, "The trouble with the Christians in the seventh century was that they didn't care enough about Christ!" (Which gives us cause to examine ourselves.) Although the conquered Christians were not persecuted, except in rare instances, they became "second class citizens" with separate courts and distinctive dress.

The development of a "minority psychology" was inevitable, and it has caused the "almost total abandonment by the Eastern churches of evangelistic zeal and outreach."

Modern missions in the Middle East began at the end of the eighteenth century with the dominant purpose of evangelizing the Muslim, but it became apparent that if the members of the existing church could be spiritually revitalized, its members would be far more effective witnesses than foreigners. A modern translation of the Bible was produced and leaders were trained, with the result that numbers of individual Christians were revived. But many of these people were now no longer accepted in the old churches! So there came about the formation of new Protestant churches, a development far from the original purpose of the missionaries. It remains the policy of most missions today to discourage the removal of

Four Ethiopian pastors, together with Gutamo Rufo, evangelist, (in the dark suit)

Church in Sharmukh, a village in Mellawi Presbytery, Egypt

members from the established churches to the newer ones.

It is encouraging to note that there is developing a new spirit of cooperation among all the Christian churches of the Middle East, and as a result of education and the example of missions, reform has begun in many of the older ones, though not without strong opposition.

The Christians in this critical area of the world are part and parcel of the confused times, a small segment, to be sure; but if they rid themselves of the negative attitude of their minority psychology, they may make a significant contribution to the development of their society. Consider, for instance, the notable influence exerted by Japanese Christians who form but one-half of one per cent of the population of their land.

For Discussion

In our missionary work, are we in danger of imposing our Western culture upon non-Western peoples?

Do you think it may sometime be said of American Christians of the twentieth century that we did not care enough about Christ?

See the article entitled "Church in the Middle East: Survival with Setbacks" by R. Park Johnson in the Sept. 1, 1958, *issue of* PRESBYTERIAN LIFE.

VII. The Highway Of The World Christian Mission

CONSIDERING THE COST of one hundred years of Christian missions in the "Muslim heartland," results have been meager, especially if they are measured by the number of converts. On the other hand, the decline of the Eastern churches has been arrested and "awakening and enlightenment" begun. A cultured Turkish woman's testimony to American missions has been recorded by Dr. Wysner: "There is only one gift one nation can ever make to another. That is the gift of personality . . . poured out for people not of their own kin but human beings. Your nation has blessed the world with Christian personalities."

The most effective way of presenting Christ to Muslims is still the greatest problem of the Christian mission. Middle East Christians, whether of the older churches or the Evangelical, still have not "the motivation or the resources to succeed . . . in this great task of evangelism," and the assistance of Christians from other lands must continue.

"My word shall not return unto me void." Countless times this promise of God has been fulfilled as the Bible and Christian literature have been

Picture by courtesy of Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

Sunday School at Meshed (me-SHED) in Iran. Meshed, shrine city of Shi'ite Islam, is a center to which a tremendous number of devout Muslims make annual pilgrimages. Christian teaching has always met active opposition but national Christians, evangelists, and medical personnel continue to work faithfully.

distributed. Paper is precious in the Middle East; every scrap is used, and a shopkeeper one day picked up some pieces in the street to form them into containers for the nuts he sold. Later a Muslim became much interested in the words printed on the paper holding his nuts. It was identified by a friend as Scripture, and the man was in the end "led to a full Christian faith and membership in the church."

Correspondence courses in the Bible are used and greeting cards and letters bear fruit in the interest of Muslim inquirers. Reading rooms help; of one young man Dr. Wysner writes, "He really read himself into the Christian faith." English classes also serve to draw men and women into the circle of Christian influence. As in New Testament times, it is the personal contacts between Christians and their non-Christian friends which bring results.

Early missionaries asked themselves, "What good can be done? By what means?" These questions are still being asked and answered in service to the ignorant, the illiterate, the sick, and the poor, not primarily as a "device of missionary strategy" but as a demonstration of Christian love, effective even where teaching is prohibited.

A Turkish woman paid this tribute to her teacher: "She had the prophet Jesus stamped on her. And somehow she rubbed him off on us."

Literacy projects bring revolutionary results in improved health, agriculture, and community life, and the education of women especially is a major contribution to the development of the Middle East. The story is told of one father, visiting his daughter's school for the first time, who beheld in amazement, with the tears running down his cheeks, what his *daughter* had been able to learn!

A woman about to take a plane from a small city to Beirut was wearing the complete covering of the black *abba*. ("You knew it wasn't a tent because it moved.") However, before boarding the plane she re-

Anuak boys in Ethiopia studying English

Pictures on pages 808 and 809 by courtesy of Calvin Smith

Boys' school in Pokwo, Ethiopia

moved it, left it behind, and went on her way in a costume worthy of Paris. "In the same way the women of the Middle East are discarding the old garments of inequality and seclusion and are stepping eagerly into the society of the modern world." Christian schools are preparing them for places of service in their developing countries.

Christian missions have not only ministered to human need, but in so doing have left their impression upon Islam, the Eastern church, and secular governments, at the same time "emphasizing that a moral and spiritual basis is necessary for any lasting improvement in the material aspects of society."

THE AUTHOR describes the four stages in the development of the indigenous church: first, an infant church, nurtured and dominated by missionaries; then what might be termed the adolescent stage, in which the church is capable of some degree of independence; following that, a joint administration of work; and finally, the work of the Mission completely integrated with that of the church, missionaries having become fraternal workers under its direction. The Mission is then "the handmaid rather than the master." Progress is being made toward the fourth stage in Pakistan and Egypt, but it is attained with difficulty because of lack of leadership and resources.

It is well to consider why it is so difficult for a Muslim to become a Christian. You remember the "web society" of Japan which we studied about last year: how one who became a Christian was dropped from that web and lost to his family, his village, and, from a religious standpoint, to his nation. The same sort of organic society, of "rooted belonging together," prevails in the Islamic community. The new Christian may be disinherited by his family,

shunned by his friends, and dismissed by his employer. In some cases, his very life is in danger. At best, there is always the feeling, as one new Christian expressed it, of "passing through dark valleys of loneliness and helplessness." The convert needs "a new sense of community to which he really belongs" in a way which we of the West can scarcely understand.

Unfortunately there is in the Evangelical church a deep suspicion of the convert from Islam which of course does not contribute to the sort of warm welcome he needs. One new Christian went into a church and was thrilled and heartened by the stirring message of the minister, who preached on the Great Commission. But his joy was short-lived, for after

Egyptian illiterate finds a new world →

Picture by courtesy of Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

Meshed Hospital, Iran. The patient is paying his money and taking a number from the hospital employee. Presbyterian work in Meshed began with medical work.

Picture by courtesy of Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

In Iran, as in many other countries, a literacy instructor uses charts and flash cards effectively in relating sounds, pictures, and letters.

the service he was told at the door that "Muslims and people of Muslim background were not welcome."

There are examples of the witness of church members whose lives are winning others. A scrubwoman in a Christian hospital expressed her desire to become a Christian. The doctor was surprised, since she had not been participating in a literacy or Bible study class. But she said it was the patience of the hospital cook, the kindness of the laundress, and the honesty of the buyer which had attracted her to Christianity, and she said, "I want to be like them."

We tend to feel only discouragement in view of the weaknesses of the Christian church of the Middle East, but Dr. Johnson reminds us, "Such despair ignores the evidence of stalwart faith, and splendid loyalty, the resources of spiritual strength, and the potentialities in these churches—assets that God can surely use in the years ahead."

"There are unmistakable signs," Dr. William Wysham of our Church writes, "that there are wide cracks in Islam's surface that seems so impregnable," adding that when the break comes the mission to Muslims "may face opportunities greater than the Christian church has ever known."

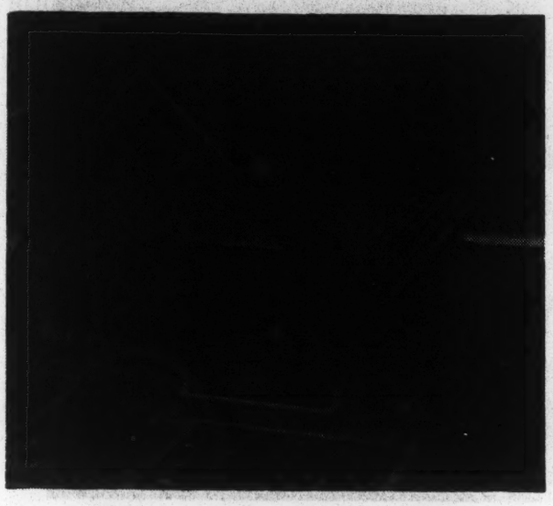
For Discussion

What part of a missionary's activities do you consider to be most worth while, aside from evangelism?

Will missions lose their effectiveness if they turn over humanitarian and technical assistance activities to governmental agencies?

VIII. Throughway Into The Future

THE MIDDLE EASTERNER is pictured as a pilgrim standing at a point from which several roads proceed, and even these branch out. He must travel on, but which way?



Chapel at Tanta Hospital, Egypt

Will it be Communism? "The Middle East is a primary target of Communist interest." Because Islam is opposed to atheism, there are those who take it for granted that Muslims are immune to the attractions of this movement. But many, as we have seen, are only nominally Muslim, and those especially who are "hungry, homeless, or hopeless" turn easily in the direction of bright promises. Communism's authoritarianism, suppressing independent thought and criticism, is duplicated in Islam and familiar to its followers, and a working democracy is difficult to establish because so often Middle Easterners prefer to be told what to do!

One young man of Orthodox Christian background became a patient in a Christian hospital, and it was soon whispered about that George was a Communist. The hospital evangelist made friends with him and gave him a copy of the New Testament to read. One day the young man explained why Communism had attracted him. "I have always wanted to be good for something—and good for something beyond myself, in improving the life of people around me. I felt that Comunism was giving me this chance." But during his illness, with time for thought, he came to the conclusion that Christ had far more to offer than the Communist way with its denial of human value.

Will it be Islam? Probably not traditional Islam. But a new Islam compounded of tradition and Western standards and practices may meet the demands of modern civilization. A group of Muslim women at a dinner party announced, "We do not like our Prophet!" But reformed Islam claims that degradation of women is based on false interpretation of the Koran. A new development is the exaltation of Mohammed to match that of Christ; a hymn celebrating his birth is sung to the tune of "Hark, the Herald Angels Sing"! But reform will not be accomplished without much opposition.

Will it be the West? "It is probably safe to say that the Middle East will gradually turn toward a synthesis of its own traditions, forms, customs, and ideas with many influences of Western thought and life. Such a synthesis offers tremendous opportunities for the Christian church."

Christianity is Middle Eastern in origin, but Western in development, so it may well fit into such a combination. It cannot offer large numbers of converts, or a "detailed blueprint" for society. But it can demonstrate moral principle. "All over the Middle East thoughtful and patriotic people are concerned about the prevalence of corruption," Dr. Morrison says. "Some Christian individuals are already helping to create new standards of integrity in the Civil Service."

Christianity supplies the foundation of moral principle. George Wash-

Youth Conference in Teheran, Iran. Each day a period was set aside for a work project. Here the recreation area in the mission compound is improved.

ington cautioned us not to expect that "national morality can prevail in exclusion of religious principle." A parent protested the teaching of Bible in a mission school; another commented, "Where does he think the character taught to these students comes from?" Christian ethical teachings stem from the knowledge of God in Christ Jesus, a God of goodness and love whom the Muslim does not know.

The opportunities of the Evangelical Christian in the new Middle East are tremendous. He can display social vision and render practical Christian service. A Muslim leader once said, "Our people have been too proud to get their hands dirty in working for others." Dr. Morrison writes of the difficulties of Middle East governments in "discovering professional men and women who are willing to give their services where the

A chapel service at the Alborz Foundation, Teheran, Iran. This project provides an initial Christian contact among students, business and professional people, and others. About 200 share in its facilities.

Pictures by courtesy of Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

Hundreds of village girls have learned to play on the Hajipur school playground, Sialkot, Pakistan.

need is the greatest, i.e. in the rural areas." It is reported of one country that one-half of all its doctors are practicing in the capital city! Here is a special challenge to the Christian to leave the city, although it means exchanging a life of pleasant associations and material comfort for one of hardship in the village.

Above all he must "help his church become vigorously missionary and zealously evangelistic."

But the Middle Eastern Christian does not travel on his pilgrimage alone! "Christians everywhere are called to join the march," and perhaps especially the members of the United Presbyterian Church with their major mission responsibility in this part of the world. Dr. Wysham believes that "our demonstration of love and service in the Middle East . . . may well be the determining factor in the future of that area so vital to the peace of the world."

What a burden of concern and prayer and stewardship is ours!

For Discussion

Do we realize the danger of the attraction which Communism and Islam hold for many peoples?

Should we know more about these movements?

What can we do to meet the threat presented to Christianity by them?

Work out a litany of prayer for the pilgrims of the Middle East.

Another Plate on the Dinner Table

Have you ever entertained a visitor from the Middle East in your home, perhaps a foreign student? Dr. Johnson cites such hospitality as being of great value in demonstrating Christianity at home, and he urges us to take even those of a different faith to church with the family. Dr. Wysner gives a number of examples of the results of extending a Christian welcome to these visitors. There can be no better antidote for the many un-Christian influences which surround the stranger who has come to the "Christian" West. If you have no contacts with such persons, your United Church Women no doubt can be of help. Our reaction to an effective mission study is, "What can we do?" Here is one answer: an extra plate on the dinner table!

Broadening Vision in the Middle East

THE NEAR EAST CHRISTIAN COUNCIL

LABIB MISHRIKY

THE STORY of the Near East Christian Council is so deep in my memory and heart that I can tell it at any moment even here in the States where I do not have any of the literature of that Council. It was attached with many of my "firsts," if I can say:

It was my first relation with world councils.

It was my first understanding of the word "ecumenical."

It was my first experience in sailing abroad.

Indeed there are many "firsts," more than I can remember. These might be observed in this article hereafter.

IN APRIL 1939 I was sent by the Synod of the Nile as a fraternal delegate to attend the meeting of the N.E.C.C. in Brummana, Lebanon. I was so thrilled by the many things I had to do. It was the first time to think of the "green" passport and the entry visa. Then I got my ticket to sail by the Marcopolo to Beirut. We were quite a number going from Egypt to the Council. There was Charles Watson, R. T. McLaughlin, S. Morrison, Miss Constance Padwick, and myself. Everything went well with me until we left Haifa when I had the first experience of seasickness. There I discovered more good things in my friend, R. T. McLaughlin.

We reached Brummana in time to hold the first meeting. Everything looked queer in my eyes. I could not understand everything but I went back carrying many good things to tell to my people.

I did not attend the meetings of the Council after that until 1949 when I was a member representing the Sunday School Union in Egypt and the Sudan. I was even elected a member of the Executive Committee. In the year 1953 I was elected vice chairman and in 1955 I was elected chairman and remained thus until April 1958.

In the year 1957 the Synod of the Nile joined the Council.

I DO NOT REMEMBER the very words of the aim of the Council, but I am

Dr. Labib Mishriky, moderator of the Coptic Evangelical Church in the Nile Valley, and Dr. Ghabrial Rizqallah, president of Cairo Theological Seminary, who led the assembly in song at the celebration of the independence of the Egyptian Church last March.

While Dr. Labib Mishriky was in America for the Centennial Celebration of the United Presbyterian Church of North America, the editor requested him to prepare this article. He is pastor of the Evangelical Church in Old Cairo, Egypt.

sure we can understand it when we give a look to what it has done and is still doing.

The first thing which thrilled me was this united front of the different churches which made plans to witness for Christ. There were all the Protestant churches—Presbyterians, United Presbyterians, Lutherans, Episcopalians, Methodists, Baptists, and all the other Evangelical churches. The Greek Orthodox attended as observers until 1958 when they joined as members. There we discovered that we could be one church of Christ. Those traditional differences disappeared. We met around the One Christ.

But another thing made even a deeper impression—those mutual visits to the different churches. Churches in different areas in the Near East lived in solitariness. There was no relation even between Evangelical churches. Churches in Lebanon were not known in Egypt, as well as churches in Egypt were not known in Lebanon. We planned interchange of pulpits; yes, more than that, the Synod of the Nile invited leaders from the Near East Churches to be honorary members. Egypt heard many of those leaders—Dr. Crudah, Rev. Khoury, Bishop Copain, and others. An Egyptian minister is pastor of Baghdad Evangelical Church. Hims and Aleppo are asking for Egyptian ministers to be pastors. The church, through the N.E.C.C., "paved" the road towards church unity even before the political unity took place.

One can understand the value of this unity when one looks at the many Christian sects in the East. In a village of 5000 people, 4000 are Muslims, 500 belong to the Old Orthodox Church—and for the remaining 500 America sent 23 different Evangelical denominations!

The Council is interested also in helping to increase knowledge and culture through the increase of literature. The Arabic Christian Literature Committee (A.C.L.C.) is working under the Council supervision to extend as far as possible the printed page. In Egypt, the Sudan, Ethiopia, North Africa, Greece, Turkey, Syria, Lebanon, Jordan, Iraq, Kuwait, Bahrain, Iran, this Committee helps to find Christian writers and to publish Christian literature. Millions of pages are published every year. Habib Said is the executive secretary.

This Committee deals with what is called "literacy campaign." Thousands of illiterates are beginning through this campaign to read the lovely story of Jesus. The Synod's Lit and Lit Committee, the fellowship of writers, the younger fellowship of writers, the Episcopal Literature Committee, and the Nile Mission Press, together with some Coptic Orthodox publishing houses get the moral and financial help of the A.C.L.C.

And the Sunday School gets due care from the Council. Last year it began a new plan for having one "national" curriculum for all Sunday Schools in the Middle East, not only for Arabic speaking people, but also for Armenian and Irani people. Dr. Faheem Al Akhdari is the manager and editor-in-chief.

Day schools, hospitals, social centers, Arab studies, researches, broadcasting, audio-visuals, flannelgraphs, and many other things are the subject of study, care, and promotion. The Council is trying to have a broadcasting station for itself, somewhere in the East. The Council is interested in helping graduates of universities and seminaries to have postgraduate studies in European and American colleges.

The problem of the refugees, the Arab refugees, is one of the very important subjects before the Council. The Council collected hundreds of thousands of dollars for this purpose. Through the Committee for Refugees those people live and their children are taken care of in schools.

This Committee did its best and is still doing its best to waken the world's conscience towards the wicked injustice to those people who were driven from their homes. In its

(*Continued on Page* 859)

A CALL TO STUDY AND PRAYER

GLENN P. REED

ATTENTION OF MANY Protestant Christians will be focused upon the Middle East during 1958-59. Current events will, in themselves, assure this fact, for the tangled political situation in the Middle East will not be soon resolved. Also, the current subject for interdenominational study in World Missions is this same geographical area, and a number of well-written books are available for use in mission study classes.*

Informed Christians will inevitably become mentally and spiritually alert to certain basic questions concerning the Gospel and its progress (or lack of it!) in the Middle East, where the majority of the people are Arab in blood, and Muslim in religious faith. We pose a few of these questions in order to stimulate thought and prayer on the part of readers of MISSIONARY HORIZONS.

"WHAT is the full counsel of God with respect to the responsibility of the Christian Church toward Muslim believers?" This question was probably never more strikingly put than it was in an article which Miss Constance Padwick contributed to the *International Review of Missions* some years ago:

> The miraculous snatching of some souls from behind Islam's barrier of prejudice and fear and pride cannot be the whole duty of Christ's Church in regard to the Moslem world. For she (i.e., the Church) is herself concerned with that barrier.
>
> In the Moslem world the Church finds no anti-Christian force which she can survey from the outside with calm, victorious mastery. Islam's tangled tissue of truth and falsehood, its spiritual barrier of prejudice, fear, pride, un-love, has been built up from the first day until now with the assistance of the Church herself. Can the Church of the seventh century escape all blame for the picture of Christian truth and life that reached the prophet of Mecca? What has the Church of later centuries shown to Islam but prejudice, antagonism, dominance, fear, rather than redemptive love?
>
> Here is a situation to which she (i.e., the Church) cannot go clean-handed as she went to the paganism of the Graeco-Roman world, or of Northern Europe. She herself has been the part-builder of the spiritual barrier which now confronts her, and the only weapon mighty to the pulling down of this stronghold is a penitent love, which claims both the cleansing of the Cross for her own past and present and a share of the suffering of the Cross for the sake of others.
>
> Human friendliness and benevolence are inadequate here. Nothing will avail but unqualified surrender to the way of the Cross.

Those who wish to pursue this theme of the relationship of the Church to the rise of Islam and to Muslim believers will find some pertinent paragraphs in Bishop Stephen Neill's book entitled *The Unfinished Task.***

In recent years the failure of Christian people, as a whole, to show sympathetic understanding for the predicament of the Arab countries when the State of Israel was imposed upon them by a power (the United Nations) which they did not have the strength successfully to resist, has contributed to the centuries-old ill-feeling between Muslims and Christians. The frustration which the Arab-Muslim people have experienced in the wake of the creation of the political unit of Israel has encouraged them to think that the Christian Church of the West is today imbued with the same spirit that led the

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Dr. Glenn P. Reed, who was Foreign Secretary of the Board of Foreign Missions of the former United Presbyterian Church of North America, is now representative for Egypt, Ethiopia, and the Sudan for the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U. S. A.

*For a list of books on the Middle East theme, see page 731 of the July-August issue of Missionary Horizons. Also refer to the bibliography on page 746 of the September issue, and the Literature Department pages (795-796). Or consult Tools for Missionary Education, a booklet mailed in July to all society presidents, obtainable from Presbyterian Distribution Service.

**Neill, Stephen. The Unfinished Task. London: Lutterworth Press, 1957.

Christian Church of the Middle Ages to lend its support and blessing to the Crusades.

ANOTHER QUESTION that arises in the minds of concerned Christians is related to the Muslim believer's conception of God: "What is the spiritual experience of the Muslim when he practices his faith, and to what extent does this experience prepare him for life in the contemporary world? Very few Christian people, even among those who are in closest physical contact with Muslims from day to day, are able to answer this question. Most Christian people are therefore not in position to know what elements in the Christian faith might be most helpful to Muslim people.

One may state that a person's conception of the nature of God determines his spiritual reaction to the circumstances of life. It is quite foreign to the religious thinking of the Muslim to conceive of God as accomplishing His will among human kind through "His Suffering Servant." This inadequate conception of the nature of God has constituted a great lack in the religious experience of Muslim believers. Over a period of centuries the Arab-Muslim people of the semi-desert Middle East have been called upon to experience much in the way of suffering through physical privation, represented in short supply of two of the essentials for living—water and fuel. A resultant feeling of inferiority from the standpoint of natural resources has been intensified in recent centuries through political domination by the Western nations. Even the discovery of vast resources of fuel under the surface of their countries has failed to overcome the basic resentment of the Arabs that has built up over a long period of time. For the exploitation of their great wealth they have been dependent upon the technological knowledge of the Western nations. (See *Caravan: The Story of the Middle East,* by Carleton Coon.*)

*Coon, Carleton S. Caravan: The Story of the Middle East. New York: Henry Holt and Company, 1953.

Unprepared by their religious experience for creative use of suffering, millions of people in the Middle East have gathered no spiritual experience other than bitterness from their suffering through centuries of history. Is the Christian Church prepared to take up vicariously some of the suffering of the Arab-Muslim people?—in relation to the Palestinian Arab refugees, for example? To do so might be a demonstration of "penitent love," upon which the full counsel of God for the Muslim world waits!

Readers who wish to know how the Gospel may be addressed to real needs in the experience of Muslim people should acquaint themselves with *The Call of the Minaret* by Dr. Kenneth Cragg.** With many students registered in our educational institutions from countries in which the majority of the people are followers of the Prophet, not a few Christian men and women will inevitably be brought into contact with Muslim believers. Dr. Cragg's book will help Christians to know how the riches of their own spiritual inheritance may be shared with these Muslim students who are the potential leaders of the Middle Eastern world. Friendships of spiritual depth, between nationals of Middle Eastern lands and nationals of Western nations like our own, can contribute to the stability of life in what is now a troubled area, and to the inner peace and happiness of many hearts, including our own.

STILL ANOTHER QUESTION presses upon the Christian who thoughtfully undertakes to cultivate sympathetic understanding of the Middle East: "What role is to be played by the ancient Eastern Churches in a demonstration of 'penitent love' toward Muslim believers?" At various times throughout the centuries since the rise of Islam these ancient Churches have suffered persecution. Until the present moment, Christians within the Middle Eastern lands, with few exceptions, suffer the stigma of being con-

**Cragg, Kenneth. The Call of the Minaret. New York: Oxford University Press, 1956.

sidered "second class" citizens, if not through actual political discrimination, at least in community opinion. The rise of intense nationalism within their several countries, with its demand for "uniformity" as a means of strength, has not eased the position of the minority Christian groups. Perhaps the ancient Eastern Churches have suffered most from the isolation from Christian brethren in other parts of the world which the circumstances of Moslem dominance have imposed upon them. It must be very difficult for our Christian brethren of the Eastern Churches to pray, "Forgive us our debts, as we forgive our debtors" if the petition is offered with any sense of corporate community in mind.

Surely the full counsel of God with respect to the Christian Church in its relationship to Islam must embrace the ancient Eastern Churches. If the Churches of the Western world which have missionary representatives in the Middle East are to walk the "way of the Cross" in their approach to Muslim believers, they cannot do this very convincingly unless they walk hand in hand with their brethren of the Eastern Churches. Does revelation of the full counsel of God await this development?

ANSWERS to the questions posed, and to other questions of similar nature, are particularly important for members of the United Presbyterian Church in the U.S.A. Some 480 representatives of our newly-constituted Church are committed to Christian witness through life and service among the people of the Middle East. All other Protestant Churches together, including those of Great Britain and Europe, have only a slightly larger commitment of missionary personnel in the area. It is therefore not surprising that the United Presbyterian Church in the U.S.A., through its Commission on Ecumenical Mission and Relations, is sponsoring a Study Conference on "The Christian Faith and the Contemporary Middle Eastern World" to be held in Asmara, Eritrea, Ethiopia, next April 1 to 9. Eleven church bodies which are related to the new United Presbyterian Church historically or through church polity have been invited to join in planning the Study Conference and in selecting representatives for participation in its sessions. These indigenous churches stretch from the Philippines, through Indonesia, across Southern Asia, the Middle East, and North Africa, and into the Cameroun in Central Africa. Representatives from more than 10 other communions within the same area have also been invited to share in the Study Conference.

At their memorable meeting at Purdue University last July, through their *Charter for Christian Action*, five thousand United Presbyterian Women expressed concern for the ecumenical mission of the Church as it is related to Muslim peoples of the Middle East.* This concern should be shared by all members of the United Presbyterian Church, leading to a great commitment in prayer to God for His blessing upon the Asmara Study Conference and upon all who there, or in any other place, seek to ascertain the full counsel of God for the witness of the Christian Church in the contemporary Middle Eastern world.

*Charter for Christian Action, page 14: "We agree to accept seriously our Christian responsibility as part of the world community; endeavoring to . . . encourage by study and prayer a new advance for the Christian witness to Moslems in the Middle East and Africa."

If there are readers who would like to obtain particular issues of MISSIONARY HORIZONS in order to complete their files, the office may be able to supply the missing issues. Not all issues are available, of course, but if requests are made to the Editor, efforts will be made to fill them. Copies will be free, if we have them.

Broadening Vision in the Middle East

VISIT TO ETHIOPIA

LILLIAS MONTGOMERY

ON A FLIGHT from Egypt to Ethiopia, it is fascinating to watch from the plane the many changes in the dry, sunny desert below. The country is green and flat only for a short distance on either side of the Nile River. Beyond this fertile area to the east and west of the Nile, the land rolls gradually into high windswept hills of sand and rock. Occasionally camel trails, Bedouin camps, or an oasis can be spotted from the air. How easily one could become lost in these weird and lonely sand dunes or in the rugged sand canyons! The scenery changes to miles of brown and green patches of land dotted with trees that mark the beginning of the land of Ethiopia. Then loom the thickly tree-covered hills and jungles; these are interspersed with native villages. The small round grass-roofed *tukls* are huddled together along the stream or in the clearing.

What a beautiful sight when the city of Addis Ababa comes into view—a city located on high land among the trees and surrounded by mountains. The metal-roofed, rambling homes of the people, almost hidden by the trees, seem to be clustered about the larger buildings—the royal palace, the modern government buildings, and the beautiful cathedrals. As one rides through the city, it is most exciting to see the little horse-drawn carts, painted in bright colors, the many small autos darting in and out of traffic, and at times a donkey, with a rider, trotting along on the sidewalk. The long, clean, and orderly open market is a very busy place, being constantly supplied with produce brought in by the village folk who load it on their carts, or tie it to their donkeys, or sometimes carry it on their heads. The average Ethiopian possesses nothing of much material value and has no particular interest in any special craft but rather makes his meager living from growing coffee, cotton, fruits, grain, and some tobacco.

A hurried trip through the city of Addis Ababa included a glimpse of the Imperial Palace, merely through the Main Gate; the Cathedral of Saint George, named for the patron saint of Ethiopia; the Trinity Cathedral, in which the tombs of the royalty are sheltered in a small room beautifully decorated and carpeted, at the foot of a lovely marble stairway; and the beautiful American Embassy of oriental design in a formal setting of trees and flower gardens. Since our ambassador was away on a mission, we signed the guest book and were on our way through the busy city streets to the beautiful green suburban area of Addis Ababa.

A wonderful feeling of belonging came over me as we turned in at the gate of our Addis Ababa compound. In full view on the gatepost was the marker "American Mission School for Girls." From all appearances there was some sort of unusual activity about the compound; we soon discovered the disorder was for good reasons. To the far right, the tall irregular bamboo scaffolding indicated a large new dormitory in the process of construction. Immediately to our right, the scattered brick, mortar, and sand gave evidence of the new missionary residence being built.

How eagerly the school is awaiting the completion of the new dormitory! Every available inch of space in each room of the present dormitory is crowded with beds. The only space

Mrs. Russell K. Montgomery represented the WGMS at the ceremony in Cairo last March celebrating the coming of age of the Coptic Evangelical Church in the Nile Valley. On the same trip she visited mission work in Ethiopia and the Sudan.

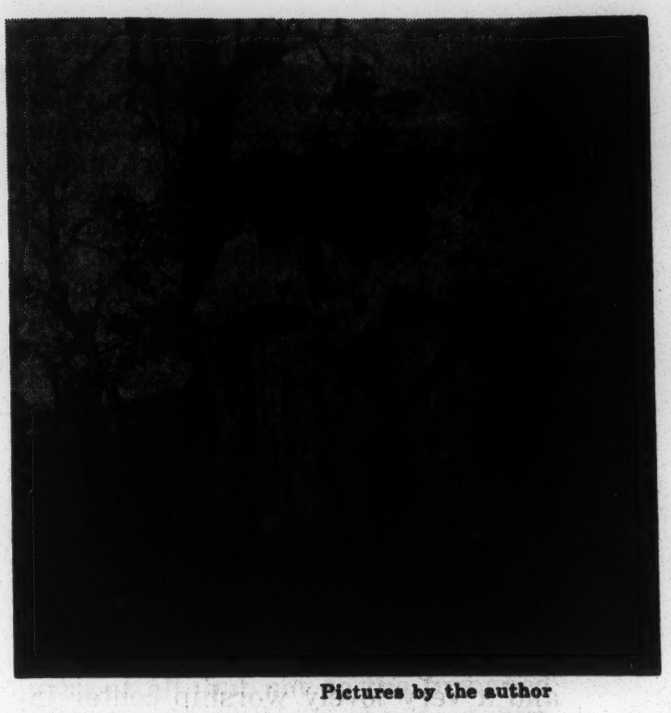
for a dining room for the present is a temporary shelter, one side of which is completely open. It is crowded with long tables and benches. Here the children are eating, with the aid of large chunks of bread, their bean soup and a mixture of cabbage, onions, and potatoes. The bread is baked daily in a small dark room with the door as the only opening. The baker, miserably clad and hot, is pouring the dough onto a large flat earthen surface over the fire so that the bread will be round and very thin; then she covers it with a large lid to bake. On each child's plate is rolled up half of one of these large round grey pieces of bread which the children seem to relish.

How desperate is the need for this new dormitory at Addis Ababa which will not only relieve the crowded sleeping quarters, but also provide for a large dining room, an adequate kitchen, and an infirmary. The present dormitory will be released for greatly needed classrooms for the 230 students. This Addis Ababa School for Girls, the first all girls' school in Ethiopia, is one of two in Ethiopia at the present time.

The Thank Offering House at Addis Ababa, the missionary residence of five of our women missionaries, is also the happy gathering-place for prayer and various meetings, starting with the usual morning family worship at which the native cook willingly and ably takes his turn leading the devotions. The evening with the Ethiopian teachers of the school and two special guests, an Ethiopian national guard and his wife, was especially interesting. The guard's wife* was literally aglow with enthusiasm in telling of her recent experiences at the Nigerian Conference of twenty-five hundred African Christians who met together to exchange Christian ideals as well as customs, ideas, and common interests.

THE PLANE RIDE to our far off mission station, Dembi Dollo, located in the rough and rugged Ethiopian hills,

*Elsabet Karorsa. See page 857.



Pictures by the author

Patients coming to the hospital at Dembi Dollo in typical dress described below

was indeed out of the ordinary. The freight of hides, tobacco, honey, and huge bundles of white cloth, the traditional Ethiopian dress, was piled high the whole length of the inside of half the plane. On the other side, facing the baggage, the passengers sat on a long seat with their backs to the windows; but each passenger was equipped with a safety belt.

An interesting Ethiopian family sitting close by captured my attention. The mother was attractive in her clean white dress trimmed with a beautiful blue print border, a matching shawl covering slightly her very high formal hairdress; the border edge of her shawl was draped gracefully over her shoulder. Under the thin shawl she held her lovely baby wrapped in a clean pink and white blanket. Her husband, dressed in a white suit, had a stick for a cane, and his hat was on top of a cloth that he wore over his head.

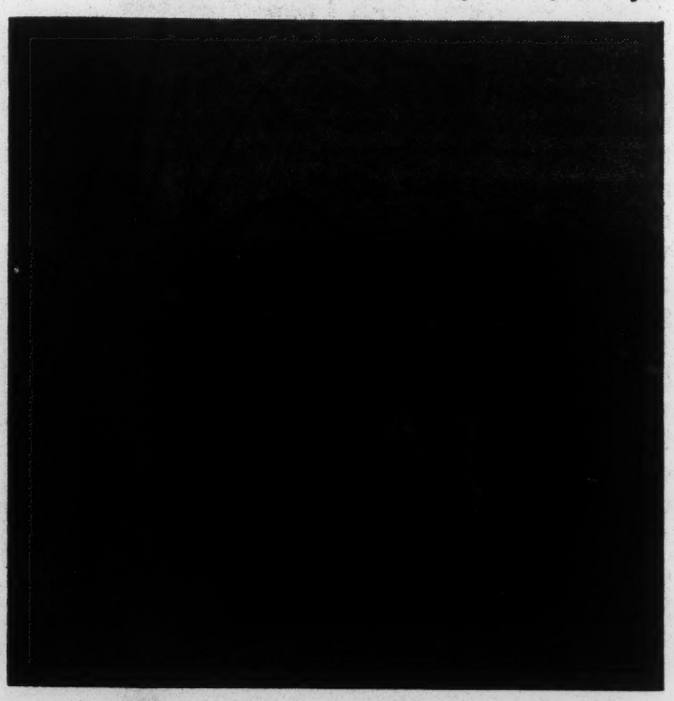
Being the only stranger, in the course of the flight I was invited by the pilot into the cockpit to enjoy for a while the wonderful panoramic view of the beautiful Ethiopian coun-

tryside of green hills and jungles. This plane ride was eventful to the very end when we alighted on a rough grass runway—a short flat stretch high in the hills. The airport, unique too, was a small two-room shed for supplies and a little office. The jeep ride to Dembi Dollo Mission over rough roads with very deep ruts was by far more rugged than the plane ride. My consoling thought was that it could have been much worse if it had been raining.

The somewhat primitive Dembi Dollo mission compound is spread out over a large area. There is the long rectangular-shaped grass-roofed school where the native teacher and the missionary work side by side, and a fairly large grass-roofed church with rough mud-brick floor, benches, and a very lovely worship center including a cloth on which has been embroidered in red a large cross. The dormitories for both boys and girls are similar to their native homes, only larger. The small hospital, built more recently, provides a wonderful service for these needy people.

Our visit to the native market meant another bumpy ride in the mission truck. We passed the grass-roofed homes of the natives made of stalks of corn bound together and attached to posts imbedded in the ground in a circle. These homes have one opening, the door, and bare mud floors. From a high hill we had a full view of the village market, hundreds of natives milling around in and out of the miserable looking, metal-roofed, open stalls where the grain, pottery, baskets, and all sorts of trinkets of little value were on display. Lines were strung out in the open displaying the *shammah* or the traditional Ethiopian dress, some with beautifully embroidered or printed borders. All along the hillside, spread out on the ground, were small piles of onions, coffee, reeds, or firewood that the natives had brought to market strapped to their donkeys.

Hospital at Dembi Dollo, Sayo area, Ethiopia



Every morning prior to the regular classroom work, all the students assemble around the flag pole for the flag raising ceremony which is very impressive and concludes with singing their national anthem and praying together the Lord's Prayer. In step, they then march to the church for the regular morning devotional service conducted by one of the native teachers in Galla and translated by another teacher in Amharic, which is the official language of Ethiopia. At the hospital a devotional service is also provided for the patients who crowd together on the veranda listening very attentively to the evangelist telling them plainly and simply the Gospel story.

Deep within these Ethiopian hills so far from the beaten path, it was an especially wonderful experience, at the Sabbath morning service, to witness the same deep devotion to our Lord and Savior Jesus Christ that is evident among fellow Christians the world over; and to sense the earnestness of the native pastor, his eyes shining with a happy and loving expression while presenting the Gospel message to his own people. What a glorious privilege to work side by side with these fine Christian Ethiopian brethren!

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut

THE FASTING MONTH

Hurry! Hurry! It's almost time! In the bazaars the metal doors roll clanging down to shut the little booths that line the crowded streets. Quickly a merchant padlocks his door at its base and hastens away in the scurrying crowd. Everyone is going home quickly. Here is a young girl carrying some croquettes fried to a deep golden brown from a little food cart on the edge of the street. My, but they smell good even if they are mighty rich, heavy fare for the stomach! See that man over there in the long blue robe. He is buying some *kanafa* to take home with him. How his family will enjoy that rich dessert that looks like shredded wheat baked in heavy syrup and filled with nuts and raisins and coconut so that it is intensely sweet and delightful. The dry dust whips up in the streets; the heat of the day is less intense, but one feels the intensity of anticipation in all the crowd about him, and then suddenly it isn't a crowd anymore. The streets have almost cleared. How have so many people disappeared so quickly?

Out in the open countryside where the luxuriant carpets of wheat are turning from green to gold, no one is to be seen in the fields. The creaking waterwheels that all day have been turning slowly as blindfolded cattle or water buffaloes endlessly trod their circular paths are now deserted and no longer spilling their gift of water into the little ditches that carry it into the fields. Along the roads small groups of animals wend their way home for the night. A wee mite of a child is leading an immense ambling water buffalo. Shortly behind them come two thin wiry little donkeys ridden by peasants whose feet seem about to touch the ground. Maybe that is why they hold their feet turned outward at the ankles as they ride, a posture that makes their feet look very large indeed. There silhouetted against the reddening sky is a one-humped camel that is in no hurry at all, but not so the turbaned man who is walking ahead of him tugging hard at the lead rope while the sweat trickles down his dusty tired face. The village women have already gone down the banks of the quiet canal and returned home gracefully balancing on their heads the heavy pottery jars still dripping water. Now everyone is waiting, waiting, and looking toward the horizon where the sun is almost setting.

Now the sun is sinking; it's almost gone; just one little bit of its rosy broadened disc is still showing. One moment more. At last! Shaking the ground, a cannon booms loudly and the children raise their shouts of joy. Little circles of lights flash on where each minaret rises against the sky. In the city even the factory whistles give a prolonged blast.

The streets seem completely deserted and a deep quiet settles over city and countryside. The fast is broken. In every place people are sighing with relief as they begin to drink and to eat. How long it has been since the night before when they ate about three-thirty, before the dawn began to brighten the sky! What a very hot long day it has been! When the temperature reaches 100 degrees in the shade and one must

work in the sun-baked fields, 15 hours without a drink is really a torture. The month seems terribly long from the time the sliver of the new crescent moon appears, waxes, wanes, and disappears, until that tiny sliver appears again in the daytime sky. This is a month of unnatural nights for three meals must be crowded into the time between sunset and daybreak, else how can one hope to be fortified for the long hours of fasting? Sleep must be interrupted and this is most effectively accomplished by the wakener who goes through the streets about eleven o'clock and again at three, beating loudly on a pan and knocking especially on some doors. The hours of good rest thus shortened result in most fasters beginning the new day tired and weary. It is truly a month of ordeal.

What is the reason for it? It is part of the Muslims' way of trying to please God and earn their way to paradise. O that they might know God's gift to them! "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life." "I am the way, the truth, and the life. No one cometh unto the Father but by me." "And this is the record, that God hath given to us eternal life, and this life is in His son. He that hath the Son hath life."

Mary (Mrs. Paul W.) Jamison
Tanta, Egypt

THE BRICKMAKER'S QUESTION

As the sun peeked over the mountain heralding the new day, the villagers of Deir-al-Barsha began to stir and make their morning tea. Small boys saw to the feeding of the family water buffalo and young girls moved through the narrow twisted village streets to the nearest well to draw the day's water. I too slowly began to prepare myself for the day. My mind was still mulling over the event of the previous evening. I had brought a kerosene-burning projector to the village for use in the nightly church service and the night before there had been nearly 2,000 people seated on the ground as I preached. What a joy, what a response, and what a responsibility!

The Middle Kingdom tombs high on the nearby mountain appeared as eye slits of an old man waking up. The dombed tombs of the nearby cemetery looked like hundreds of giant footballs stacked on end and side by side. I made one last futile swing at the pestiferous sand fly that had been my companion for the night, and then gazed around at my village home. A wash basin, a pitcher of water, a towel, a mirror, a bed, and a brief case full of choice books. What more could a man want? Freedom from the burden of things sounds like bondage in prospect, but in realization is refreshing indeed.

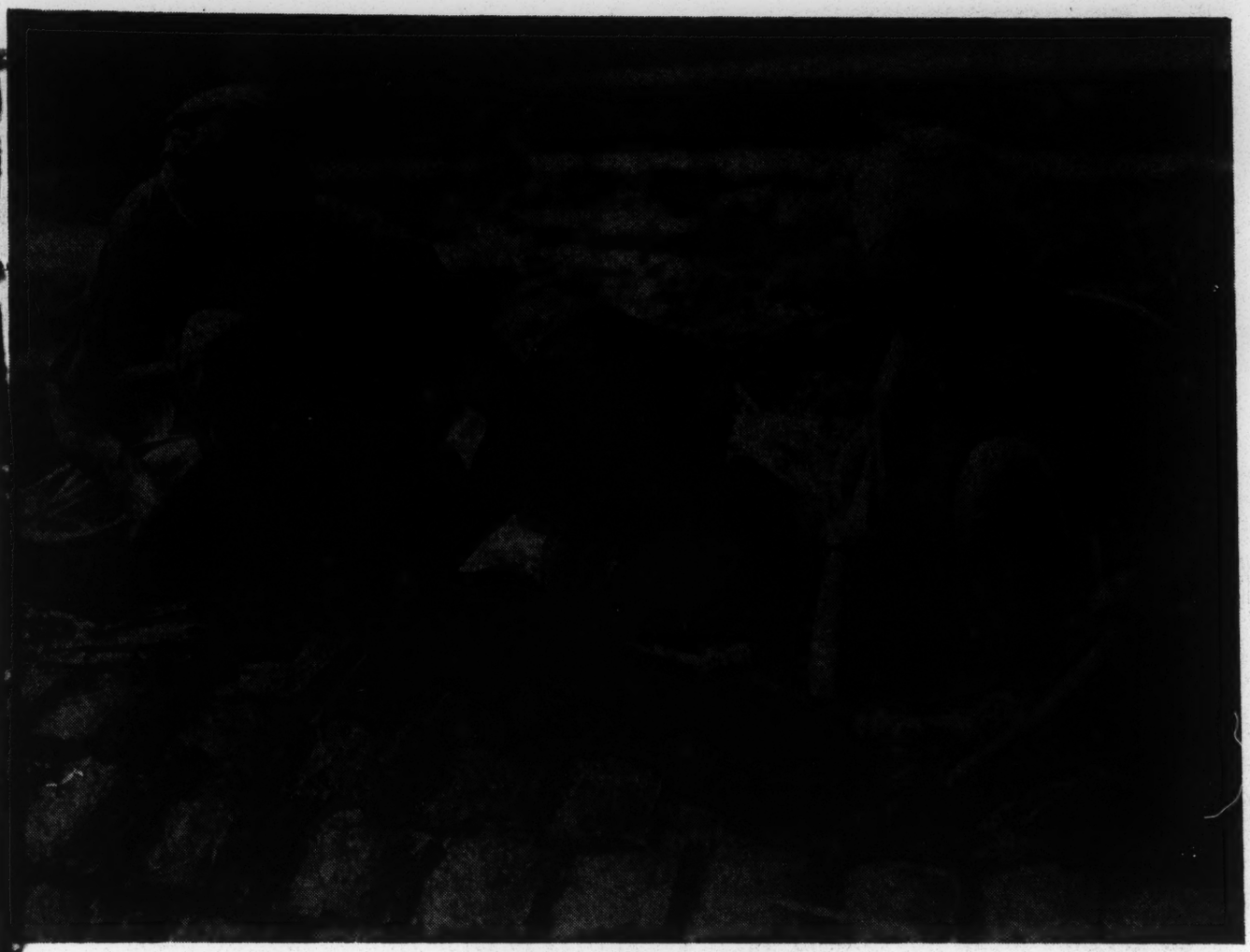
With breakfast not yet ready, I wandered out to investigate the steady *slop-slop* sound from around the corner of the house. I stepped out in the glaring light of the now bright sun and followed the sound. Right next to the house I found about 50 square yards covered with freshly made mud bricks, laid out in rows to dry in the sun. On the far side the brickmaker himself was at work. With one hand he placed a square brick-sized frame on the ground. With the other hand he reached back and scooped up a large handful of specially prepared mud and sand, and slung it into the frame. With a deft upward jerk, he lifted the frame free and laid it down ready for the next brick. The man himself is a poor man, dressed in just enough rags to be respectable. He receives $1.25 to make, deliver, and lay 1,000 bricks.

I began talking with him about his bricks and how he makes them. Then out of the clear blue sky he looked up from his work and startled me with a sudden question. The conversation was something like this:

"Mr. Preacher."

"Yes."

"Did you bring a new Bible study book for me to read?"



Making mud bricks in Egypt

"Yes." (Gulp)
"What will it cost?"
"Six cents."
"Good."

And that was all. He returned to his bricks and I retired mentally to reflect on what this meant. That this poor bricklayer should be able to read and should be hungry for Bible study was indeed a miracle. Only those with money in the village get a chance to learn to read.

But in this village a two-phase program was under way. Phase one was completed—that of a 10-month intensive campaign to teach the entire village to read. In this village over 1,000 had taken some instruction and over 500 had finished the course of 13 books. At that point, phase two began. And this was why I was there. We were organizing and directing a village-wide Bible study campaign built on the foundations of the literacy campaign. We organized 18 classes, 10 for men and boys, and 8 for women and girls. Each class meets for an hour and a half three time a week and has about 30 in attendance. This gives us over 500 students receiving four and a half hours of Bible instruction a week. We had just finished the first course and were in the process of training our village teachers in the second book when our brickmaker popped his question.

As you walk through the village you see boys sitting in the streets reading voluntarily the one book they own—the Bible. Men come in tired at night from the fields and sit

Villagers learning to read in Egypt

on the doorsteps of their houses in the fading light and read the Bible. Groups of girls gather at one doorstep and read the Bible to each other.

Always in the history of the church when the people—not necessarily the leaders, but the people—began to read and understand the Bible, revival came. We hope the brickmaker's hunger will never die but rather that the same hunger may develop in the hearts of many such simple villagers across the land of Egypt. And our earnest prayer is that faithful servants of the Word will be found ready, willing, and able to teach them.

Kenneth E. Bailey
Minia, Egypt

The North Sudan

MRS. ROBERT H. MELOY, Associate Editor, Omdurman, The Sudan

A READING ROOM FOR ALL

The library and reading room established by the American Mission in Khartoum, the Sudan, is less than two years old. The Christian Literature Center, as it is called, was dedicated to the service of our Lord on Dec. 6, 1956. The opening ceremonies which lasted for three weeks, taking in a group at a time, were quite successful and effective to introduce the library and reading room to all three towns —churches, missions, schools, Sunday Schools, and young people's groups. The library and reading room were soon opened to the public. Ninety per cent of the visitors were sure to tell us how pleased they were to have the Center. Some have gone farther than that and expressed their feeling of the great need in the Sudan for more reading rooms. This has been a great encouragement to us. Yet, it adds more and more to our responsibility.

This reading room is the first and only one of its kind in Khartoum. There are private libraries such as the Cultural Center and the Khartoum University Library. Six months after our library was opened, the American Embassy opened a library and reading room. This library has very few Arabic books and no Arabic magazines and newspapers, while we have thousands of Arabic books and many Arabic papers and magazines. This makes our room more suitable and useful to the majority of the people of the Sudan. Yet, the American Embassy is a great help rather than

a hindrance, as it completes our efforts to instruct all for the good of the Sudan.

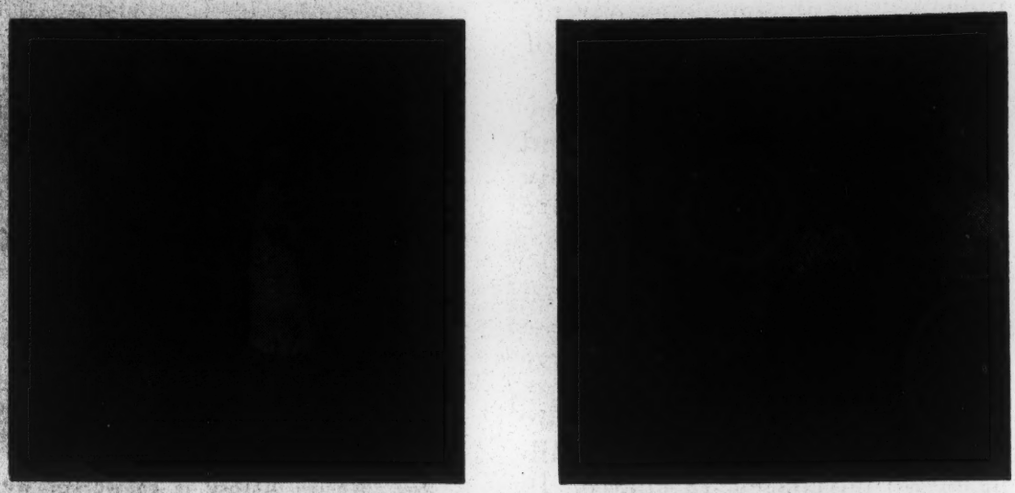
The reading room is nearly 20 by 20 feet and has two windows and three doors. The room is quite crowded with the necessary furniture alone, which includes reading tables, magazine racks, and benches for children in the Children's Corner, as well as a table for selling periodicals. How many do you suppose we can have in such a small private room? At first, we thought that we could easily seat 12 persons besides 8 or 10 children, so we purchased 12 chairs. In a short time we had to purchase another 12. What will these few chairs do for people thirsty after knowledge?

Rev. Wesley Astasy is co-worker with Miss Verna Pillow in literacy and literature in the North Sudan

One evening, when the people of the land had a holiday feast and were supposed to go calling on friends and relatives or go to the cinema, many of these people came to the reading room, attracted by our interesting show window. One hundred seventy-five visitors came that evening during the three hours the room was open. I am sure you will wonder how we can accommodate so many! Well, we borrowed all the chairs we could find but the difficulty of getting enough chairs was nothing in comparison with the difficulty of finding places to put the chairs. This is how the people managed the situation themselves. Some of them gathered in front of the show window, reading the Word, looking at the pictures or at the books; others lined up in front of the main door, waiting for their turn to go in. Whenever one went out of the room, one from the outside group came in in his place. So you see that through the people's cooperation this small reading room could hold nearly five times as many as we planned.

To this number of visitors who are privileged to come into the room, sit down and read, I can add twice as many or even more who were served the Bread of Life through the Word in the show window. All visitors mentioned above were men and boys, so it is easy to see that we have no room for ladies and girls. Men and women in the Sudan do not mix. Our Christians mix in the church, yet do not mix in public places. This group of visitors were not church members, they were not even Christians, for 95 per cent of them were Muslims. Some of our church ladies and girls do come to borrow books to take away with them. When we had our summer program from May to July, we prepared the garden for the ladies and a large number of them, ranging as high as groups of 50, came each Wednesday evening for the program. So, it is not that they do not want to come but that there is no special room for them.

Some people go into the reading room quite frequently, others refuse to go in. Still others hesitate to go in but once they go in they like to stay and read. They all feel at home once they come into the room. Visitors like the place, as they find everything in good order and quite attractive; they receive a warm welcome and get every possible help. Moreover, they like very much to write their names and addresses in the visitors' book. They find newspapers and magazines, in both Arabic and English, with which they are familiar. All can find books, papers, and periodicals that suit their taste, occupation, and education—whether children or adults, new literates or those highly



Display window and reading room in Christian Literature Center, Khartoum, the Sudan

educated. We were sure to give children a place in the reading room as they are the men and women of the future. This was not the only reason; the most important reason was that children have already proved to be the best readers among the church people. The reading room, when open, is always crowded with boys of different ages and schools who enjoy reading our magazines and books. We felt the shortage of children's books printed in Arabic, so started a library of what we call bi-lingual books. These books are English or American books with space where we may write a few words in Arabic to tell the story or teach the lesson.

This is the place open for everybody and suitable for all. It has proved to be too small for the need but we hope to have a larger building with space for men and boys and a special place for ladies and girls. What can you do to build that new center? I am sure you can pray for it, tell others about it—and can you do more?

Wesley Astasy,
Khartoum, the Sudan

NEWS BRIEFS

An installation service was held in the Sixth United Presbyterian Church, Pittsburgh, Pa., on Oct. 2 for Dr. Edwin B. Fairman, representative of the Commission on Ecumenical Mission and Relations in the East Central Area office recently opened in Pittsburgh. Dr. Charles T. Leber, general secretary of the Commission, spoke. Preceding the installation, Pittsburgh members of the Commission—Mr. Davitt S. Bell, Mrs. John M. Irvine, Miss Edith L. McBane, Mrs. Russell K. Montgomery, Dr. Ansley C. Moore, General Assembly Moderator Theophilus M. Taylor, and Dr. W. Bruce Wilson—sponsored a dinner honoring Dr. Fairman.

Rev. Ernest Everett Beattie and Miss Ruth Isabel Ardrey, former missionary to Pakistan, were married on July 25, 1958, in Denver, Colo.

Miss Dhyan McCollum, special term teacher at the American College for Girls, Cairo, Egypt, was injured last August in a bus crash near Mettlach, Germany, involving members of an ecumenical work camp. The accident took the lives of four persons. Miss McCollum has recovered and returned to her work in Egypt.

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service for November "I Am The Bread Of Life"

PAULINE ORR (Mrs. R. S.) HERVEY
New Wilmington, Pennsylvania

Scripture: John 6:35-40, 48-51; I Cor. 11:23-24

John 6:35: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

This discourse of Jesus about eating His flesh and drinking His blood, we are told, was spoken by Him in the synagogue, as He taught in Capernaum.

When Jesus spoke of His flesh as the bread of life, in the background of His mind—and in the minds of His hearers as well—was the Old Testament story of the manna.

As the children of Israel journeyed through the wilderness in the time of Moses, their bodies were sustained by the food which God sent down from heaven. Even so, says Jesus, in a spiritual sense, I am God's Bread sent down from heaven—bread for the soul, nourishment for the spirit of man.

"Whoso eateth my flesh . . . hath eternal life." Of course, we are not to take the expression literally. We say of an inspiring speaker, "He *nourished* my soul" or "He gave me *food* for thought." So Jesus here was speaking symbolically. By the word "flesh" Jesus is referring to the *Incarnation*—to His earthly *life*. By the word "blood" He is referring to the *Atonement*—His sacrificial *death*. There is soul nourishment in *both*, He says— in my life, "my flesh is meat indeed," and in my death, "my blood is drink indeed."

I. *There is nourishment for the soul as one meditates upon His life.*

Open the pages of your New Testament. Prayerfully read Matthew, Mark, Luke, and John. Concentrate upon the central figure that appears "going about everywhere doing good"; eating and drinking with publicans and sinners—but only that He might tell them about and lead them to God—keeping Himself unspotted all the while; blessing little children, ministering to the sick, forgiving the sinning; loving everyone, hating no one, never harboring resentment; gentle but strong, always having the courage to stand for and to speak out for the right.

Of course the soul is nourished by meditating upon such a life. We are inspired, challenged, strengthened.

II. *So also when we meditate upon His sacrificial death.*

There is an idea unknown to the first disciples of Jesus, but familiar to us, which can illustrate for us most meaningfully the principle Jesus was undertaking to teach when He said: "My blood is drink indeed." I refer, of course, to *blood transfusion*, which is defined by Dr. G. Kenneth Coonse of the Harvard Medical School as "a method by which blood is transferred from the veins of one person to the veins of another, either for prophylactic or therapeutic purposes."

Let us ponder the significance of that definition.

1. A blood transfusion may be for *prophylactic* purposes.

"Prophylactic" is from two Greek words which mean to "guard against." "Prophylactic" treatment is, therefore, "preventive" treatment,

treatment which strengthens the body against disease before it *is* diseased. An example is a blood transfusion *before* an operation to build up the patient's reserve.

Now, who of us does not feel the need for what the theologians call "Preventive Grace"? A reserve power which will guard us against sin by making us stronger than our temptations?

Dr. Marcus Dods has a very fine paragraph about the work of the Great Physician: "He not only heals, but *prevents* disease. And however valuable the one blessing is—the blessing of being healed—the other is even greater. *The weakness of starvation exposes men to every form of disease; it is a lowered vitality which gives disease its opportunity.* In the spiritual life it is the same. The preservative against any definite form of sin is a *strong spiritual life, a healthy condition,* not easily fatigued in duty, and not easily overcome by temptation. Perhaps the gospel has come to be looked upon too exclusively as a remedial scheme, and too little as the means of maintaining spiritual health. Christ is needful to us not only as sinners; He is needful to us as men."

So let this great truth be not only comprehended but appropriated! When Jesus Christ offers us His Atonement, one purpose is *prophylactic* or *preventive!* To fortify us for our temptations and to give us power to be conquerors and more than conquerors! How strikingly the Psalmist has expressed it under a different figure:

> "He set my feet upon a rock,
> And established my goings."

And in his first Epistle, St. John says, "These things write I unto you that ye may not sin."

2. A blood transfusion, according to Dr. Coonse, may be for *therapeutic* purposes.

The word "therapeutic" is from a Greek verb meaning "to heal" or "to cure." And who of us does not need that kind of treatment? Is alcoholism a sin or is it a disease? I wonder if we would be far from the truth to say that every form of sin is a disease—some forms, of course, more dreadful and harmful than others—but every sin a sign and symptom that the soul is sick! How wise Jesus was as well as tender, to treat sinners, not so much as "wicked" people, as "sick" people. He sought to heal them, to rid them of their sins in the same understanding way as a physician treats one when he performs an operation or prescribes medicine—that is still the attitude of the Great Physician to us as He offers us His blood.

In the July 29, 1940, issue of *Time* magazine there appeared a remarkable story under the column headed "Medicine."

Little three-year-old Rose Marie Ryan was injured by an exploding firecracker. The wound did not heal properly and within a month the doctors found her blood teeming with certain pus germs which are deadly in the blood stream. They then shook their heads, declared that nothing could be done unless a blood donor could be found who had recovered from the same kind of infection.

Mrs. Rose McMullin, Rose Marie's favorite aunt, sought solitude to pray, returned from her prayer with an idea. When they heard what it was, the medical men at first refused, finally consented. A vaccine of some of Rose Marie's poisoned blood was injected into Mrs. McMullin's blood, so that—if all went well—the woman's blood might manufacture antibodies which could be given back to the child. Mrs. McMullin over a period of days gave her niece 29 transfusions in all. Slowly, through a discouraging series of complications, Rose Marie recovered.

For Mrs. McMullin this daring rescue was the beginning of a unique career. She had recovered from her own staph infection, just as she had recovered earlier in life from an attack of *streptococcus viridans,* rheu-

matic fever, scarlet fever, diptheria, carbuncles. Her blood was a treasure house of assorted antibodies, and she was no miser. In 1937 she heard of a boy named Billy Cartledge who was dying of a staph poisoning in Delaware County, Pennsylvania. She rushed there and he pulled through. Jimmy Duffy's parents called Mrs. McMullin from a camping trip; Jimmy recovered too. So did Dr. Charles Zinck, a Chicago dentist, after Mrs. McMullin had flown from Akron through heavy storms.

Mrs. McMullin plausibly regards herself as the champion woman blood donor of the United States. She travels from town to town giving transfusions, answering a barrage of calls, often trying to decide which of several simultaneous pleas is the most urgent. She has given about 200 transfusions in all—totaling 19 quarts of blood—100 within a period of eight months. Although she asks patients for traveling expenses, Mrs. McMullin claims she has never accepted a penny of direct payment for her blood. Says she, "I don't want to make money out of human misery."

Have you ever read a story which illustrates more perfectly the meaning of the Atonement—what God is seeking to do for us through the sacrifice of Christ? Through those wounds upon the cross the vaccine of sin was injected into His veins. Though He knew no sin, He suffered as a sinner. But His blood was stronger than the poison. He conquered sin —"being in all points tempted as we are, yet without sin, He is able to succour those that are tempted." In other words, His blood is a treasure house of antibodies that are able to fight, to defeat, and to kill the germs of sin.

And He is no miser. He offers His blood to all—free—no cost, except a willingness to receive it. In the days when transfusions were done by the direct process, a little boy from the slums of New York was giving his blood to his friend who was very ill. They lay side by side in the hospital bed, one very weak, the other strong and healthy, biting his lip to keep up his courage. After several minutes, the boy giving his blood to save his pal turned to the physician and said: "Say, doctor, when am I going to croak?"

"Why, you aren't going to die," the doctor assured him, realizing that up to that moment the little boy thought that to give his blood meant to give his life.

Do I need to remind you that it did mean that to Christ? That is why:

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing so divine,
> Demands my soul, my life, my all."

Suggested hymns: *Songs for Christian Worship*, No. 91, "Beneath the Cross of Jesus"; No. 105, "Lead Me to Calvary"; No. 50, "The Lord I Will Worship."

New UPW President, Mrs. Ernest Hoeldtke, Says:

"Had I not been so engrossed in reading MISSIONARY HORIZONS I would have written to you sooner to thank you for sending the copies to me. I have read almost all of every one of them and it has helped me to learn much about the Church that is now mine.

"Not only was I grateful for the information that I gained from them but also for the spiritual lift that I received. Not all written words, even of a religious nature, do this for us. I could not help but think of all your prayer groups and the fact that they must pray for their magazine. This, I believe, is what gives it that extra quality. . . ."

United

P.W.O. of the former Presbyterian Church U. S. A.

Adventures in Higher Education in the Lebanon

FRANCES GRAY

CLOSE to the north entrance of the Beirut Evangelical Church there stands a small monument, a lovely chaste column, under which is engraved these words: "Site of the first edifice built as a School for Girls in the Turkish Empire." The date is 1835. Growing out of the first tiny schoolhouse came the American School for Girls, and out of the American School for Girls came the Beirut College for Women. Started in 1924, its first graduating class numbered three, of whom two afterwards became outstanding doctors of medicine. Today its graduates are numbered among the leading women of the countries of the Middle East, as wives and mothers, as leaders in the professions, and in civic and international posts of responsibility. Its present student body numbers 450.

Beirut is strategically located at the crossroads of interstate and transcontinental travel. A meeting place of world influence, it has become the cultural center of the Middle East. A panoramic view of the sea stretches out to the west and a wide sweep of mountains rises above it on the east.

Beirut College has a beautiful campus with trees, green grass, flower beds, and walks. Its six major buildings, three academic and three residential, are achitecturally well designed and ideally arranged for gracious living and efficient work.

Beirut College for Women

The program covers a four-year course of study leading to a university degree. Courses are designed on the pattern of a liberal arts college. Majors are offered in the specialized fields of literature and fine arts (painting and music), euthenics, history-politics, education-psychology, social work, general science.

Two individuals gave outstanding leadership in the early years of the college. They were Frances Irwin, the first principal, and her colleague for a decade, Winifred Shannon, who was acting principal from 1935 to 1937, but was transferred by the Board to develop women's education in another field. Each gave uniquely of her best and left a permanent imprint of the spirit and purposes of the college. Today each one has a building on the campus named in her honor. In 1937 William A. Stoltzfus became president, and has since given his devoted energies to the college.

Until 1948 this was a Junior College only. In 1950 it was given a charter by the New York State Board of Regents as a full four-year college. It still offers the Associate in Arts degree for students who choose to finish at the end of the sophomore year.

The steady increase in enrollment has been characterized by the diversity of backgrounds from which students have come and the far-flung geographical areas represented in the present student body. The cosmopolitan character of the campus is attested by the presence of young women from four continents, sixteen countries, fifty-nine secondary schools, seven major religious communities, and from every national capital in the Near East.

The religious census of the campus reveals 54% Christian, 41% Moslem, 3% Druze. There are four Jewish students and one Zoroastrian. In this one spot covering not more than 17,000 square meters is con-

(*Continued on page* 852)

We Serve

W.G.M.S. of the former United Presbyterian Church

American College for Girls, Cairo, Egypt

HELEN J. MARTIN

In December 1909, the American College for Girls opened its doors to some two hundred pupils of elementary and high school rating. Now, nearly fifty years later, its program begins with nursery school (attached to the Home Economics Department), and carries the student straight up through the gamut of girls' education, ending with the sophomore year of college. It is still, as in 1909, the highest school for girls in Egypt, enrolling approximately 1,200.

The College owes its existence chiefly to the vision of Ella O. Kyle—who was in no sense a visionary, but rather possessed courage, daring, persistence, and unfaltering faith in the promises of God. Miss Kyle was principal of a girls' school in Cairo adapted to the needs of the great majority of the population—the very poor. Such was the character of all other girls' schools of that time, whether missionary or government. Ella Kyle, a true extrovert, became acquainted with a growing circle of the secluded women of the well-to-do Muslim citizenry in the capital, in homes where heads of households were men of education and culture, many of them government officials or landowners. Miss Kyle was profoundly touched by the women's appeals to her to provide opportunity for the better education of their daughters. She became convinced that they were the most neglected of Egypt's youth, and that by such indifference Egypt was losing an important potential source of future leadership. To repair this omission became the driving purpose of her life.

Convincing fellow missionaries, securing funds far beyond the sums usually thought reasonable for the establishment and operation of a school for *girls*, required major effort and supreme faith. But these were not lacking and the College for Girls came into being. Its founder died suddenly while preparing for the second commencement. But she had already instilled in the student body a strong sense of responsibility for the underprivileged among their own people, and a desire to serve. To be sure, opportunity for service before the public was slow in coming; but two major wars, and several epidemics nation-wide in scope, have made clear the need for women in community life and their wisdom and efficiency in serving.

The American College for Girls in Cairo is essentially a training school for leadership. Its former students throughout Egypt can be found in the activities of churches, benevolent and cultural organizations, professions, business, and even in government. Not the least of its service to Egypt is the drawing together of Christian and Muslim women in close friendship; first through studying and playing together in school; and then in the more mature association of planning and working together in their common love of their country and her people. Another result is that one-time aristocrats and peasant women have come to know, understand, appreciate, and—yes—to love one another.

(*Miss Helen J. Martin, Ped.D., author of this article, was for forty years associated with the American College for Girls.*)

Buses bring non-boarding students to the campus

REPORT OF

Women's Advisory Committee

Approved by 170th General Assembly

(Continued from September Issue)

II. RELATIONSHIPS BETWEEN THE TWO EXISTING ORGANIZATIONS

E. Teen and Junior Societies

With regard to the future of Teen and Junior Societies related to the Women's General Missionary Society of the United Presbyterian Church of North America, it is recommended:

1. That in the new Church missionary education as carried on in the Junior and Teen Societies of the United Presbyterian Church of North America be the responsibility of the Board of Christian Education, operating through its regular channels including the Co-operative Council of Missionary Education and integrated through the curriculum and program departments of children and youth.

2. That the present Junior and Teen societies existing in the United Presbyterian churches be continued until in the judgment of the Session or its appropriate committee in consultation with the women's organization, an adequate program of missionary education is firmly established in the Christian education program of the local church and the groups become part of the ongoing recommended program for children and youth of the new Church. The names of the present sponsors of these organizations to be included in the mailing list of the Children and Youth Departments of the Board of Christian Education.

3. That money contributed after January 1st, 1959 by these groups be sent either through the Youth Budget, or Youth giving of the congregation through the regular channels. Until these channels for giving have been established in the local congregation, all funds received by the sponsors of Junior and Teen Societies be forwarded through the local women's organization or direct to the Presbyterial Treasurer of women's work, who shall then forward them as designated to the particular Board of the particular area of work chosen. If undesignated they shall be sent on an established percentage basis to the Boards of National Missions and Christian Education and the Commission on Ecumenical Mission and Relations.

4. That we urge the program agencies to consider development of supplementary materials—stories, filmstrips, etc.—on each mission field for different age levels.

F. Procedures for Legal Continuance of the Women's General Missionary Society

The Women's Advisory Group recommends approval of the following:

1. That after the operations of the Women's General Missionary Society have been transferred to United Presbyterian Women, the Women's

General Missionary Society will be continued until the General Assembly directs otherwise.

2. That the membership of the Board of Directors of the Women's General Missionary Society be equal to the number of members of the executive committee of United Presbyterian Women as may be determined from time to time.

3. That the resignations of the present members of the Board of Directors of the Women's General Missionary Society now tendered be accepted, to become effective upon the completion of the transfer of its funds, and to fill the vacancies thereby created those who are elected to the executive committee of United Presbyterian Women be considered as elected to the Board of Directors of the Women's General Missionary Society, their terms to run concurrently with their terms as members of the executive committee.

4. That meetings of the Board of Directors of the Women's General Missionary Society may be held within or without the Commonwealth of Pennsylvania, at such times and places as shall from time to time be provided in its by-laws.

5. That the charter of the Women's General Missionary Society shall be amended to comply with the foregoing recommendations.

*

IV. FOR THE INFORMATION OF THE GENERAL ASSEMBLY

Interim plans have been worked out in the following areas:

1. Projection of 1959 program materials.

2. Arrangements for the Goals for Giving for 1959, which shall be the sum of the anticipated giving to the major program agencies of the Churches, from the former Women's General Missionary Society of the United Presbyterian Church and the Presbyterian Women's Organizations.

Also, beginning with January, 1959, money will come directly to the program agencies from the presbyterial treasurers of the uniting churches. The women of the church shall be encouraged to make a special thank offering each year, within the opportunity giving program.

3. Provision for the election of an executive committee.

4. Guidance material on local and presbyterial constitutions and proposed steps for the time of merger.

5. Provision for the subsidy required for the setting up and promotion of the magazine has been made possible this year by the three program agencies of the Presbyterian Church, U.S.A. and the Board of Directors of the Women's General Missionary Society.

6. Presbyterial Organization.

In order that merging plans be completed:

—The boundaries of a presbyterial shall be those established by the presbytery.

—When bounds of new presbyteries have been determined, presbyterial societies shall proceed to organize and work within such boundaries. Presidents of presbyterials thus involved shall issue a joint call for a united

*Section III. Disposition of the Assets of the Women's General Missionary Society will be published in the November issue. It is omitted here in order that Section IV-7 may appear in the same issue with Section II-E to which it is related.

meeting at which a temporary merging committee shall be elected, which shall be empowered to plan reorganization according to the suggested Handbook plan.

—Where boundaries of new presbyteries have not yet been determined presbyterials shall continue as they are, encouraging cooperative effort through fellowship and meetings as far as possible.

—If there are Women's General Missionary Society presbyterials not yet merged by 1959, the treasurers shall be instructed to forward funds direct to the designated Boards of National Missions or Christian Education or the Commission on Ecumenical Mission and Relations (instead of the Women's General Missionary Society treasurer) as local societies shall direct.

7. It is reported for information that in carrying out the policies with regard to the Teen and Junior Societies (described in II E above), we have agreed upon the following specific statements or plans of action:

a. That we recognize the value of mission study as a part of the total curriculum of children and youth.

(1) Such inclusion emphasizes the importance of mission study—it is not an elective, and

(2) More children and young people will be reached.

b. That we urge local women's organizations to:

(1) Cooperate with the local Committee of Christian Education in studying the present missionary education program of their own congregation.

(2) Encourage the use of denominational curriculum materials since these include such study.

(3) Encourage a series of Church Family nights (Schools of Missions) in which Church members of all ages will study the missionary themes.

(4) Cooperate with the local youth fellowship groups in charge of mission outreach in furnishing leadership and helpful materials.

(5) Where Sabbath evening groups or extended hour sessions of the Church School are held for children, encourage the use of the program for Juniors, which includes missionary education units, as recommended by the Church.

(6) Study the Youth Budget plan and encourage it as a means of promoting regular giving on the part of children and young people.

(7) Urge members to attend summer leadership schools and promote the attendance of Church School teachers and other local leaders that they may secure training in leadership responsibilities of the Church including missionary education.

(8) To provide the new magazine for women, and the new missionary magazine for children, to all sponsors of children's groups.

c. That whatever plan for special children and youth projects be continued in the new Church that it be explained to the women as a continuation of the Junior and Teen Specials.

d. That these recommendations and adopted policies be sent to all United Presbyterian Women's societies before the end of 1958.

PROVISIONAL CONSTITUTION FOR UNITED PRESBYTERIAN WOMEN

Adopted by Women's General Missionary Society Convention and National Council of Presbyterian Women's Organizations

ARTICLE I. NAME

The name of this organization shall be *United Presbyterian Women.*

ARTICLE II. PURPOSE

As women sharing a common faith in our Lord and Savior, we unite through the Church

to proclaim the Gospel of Jesus Christ

to demonstrate His love in all areas of life

to declare our oneness with fellow Christians everywhere

to grow in Christian faith and responsibility.

We shall seek to implement this purpose by study, prayer, and service, supporting with our giving the work of the Board of National Missions, the Board of Christian Education, and the Commission on Ecumenical Mission and Relations.

ARTICLE III. MEMBERSHIP

Membership in this organization shall be the individual members of local organizations which are affiliated with their respective presbyterial societies. The local organizations are officially represented by voting delegates from the presbyterial society at National Meetings, at Synodical Meetings, Synodical Executive Meetings, and Area Conferences.

ARTICLE IV. EXECUTIVE COMMITTEE

The Executive Committee shall consist of sixteen elected members: namely, ten members elected from various geographical areas of the constituency and two each from the Board of Christian Education, the Board of National Missions, and the Commission on Ecumenical Mission and Relations. Ex officio members shall include three women staff members related to women's program appointed by the above program agencies. A woman treasurer from one of the program agencies shall be elected by the Executive Committee.

Members of the Executive Committee shall be elected by a majority vote of the voting delegates at the National Meeting. The members from the constituency shall not be members of the above named Boards of the Church at the time of their election or during their terms of office. The members from the Boards shall be nominated by their respective Boards upon the recommendation of the appropriate committee. Any vacancy within the elected membership shall be filled by the Executive Committee.

The Executive Committee shall serve from the close of the meeting at which it was elected through the next meeting of United Presbyterian Women. Members shall not be eligible for re-election.

ARTICLE V. OFFICERS

The officers of United Presbyterian Women shall be president, vice-president, recording secretary, and treasurer. The president shall be elected by the delegates at the National Meeting (except in 1958); the vice-president, recording secretary, and treasurer shall be elected by the Executive Committee.

The officers of United Presbyterian Women shall also serve as chairman, vice-chairman, recording secretary, and treasurer of the Executive Committee.

ARTICLE VI. MEETINGS

United Presbyterian Women at each National Meeting shall designate the year of the next meeting; under emergency situations this date shall be subject to adjustment by the Executive Committee of United Presbyterian Women.

ARTICLE VII. AMENDMENTS

The constitution may be amended by a two-thirds vote of the voting delegates registered at the meeting of United Presbyterian Women, provided the proposed amendment shall have been endorsed by one presbyterial society, have been in the hands of the Executive Committee six months prior to the meeting of United Presbyterian Women, and have been included in the call for the meeting.

BY-LAWS

I. Duties of the Executive Committee

Section 1. The Executive Committee of United Presbyterian Women shall meet immediately after election and annually thereafter, having the power to call additional meetings when necessary. It shall designate the time and place of its meetings.

Section 2. The Executive Committee shall conduct all business of United Presbyterian Women between National Meetings. It shall promote the policies and put into action recommendations entrusted to it by the National Meeting.

Section 3. The Executive Committee shall plan National and/or regional meetings of United Presbyterian Women.

Section 4. The Executive Committee shall interpret the entire program of the Church through its organizational channels.

Section 5. The Executive Committee shall be a liaison between the program agencies of the Church and women's organizations, giving and receiving suggestions that will help in our mutual responsibility.

Section 6. The Executive Committee shall set an annual goal for women's giving through the Board of National Missions, the Board of Christian Education and the Commission on Ecumenical Mission and Relations, based upon recommendations of these three agencies and shall also be responsible to challenge the women of the Church to achieve it.

Section 7. The Executive Committee shall plan the areas of study and periodic emphases for the program of women of the Church.

Section 8. The Executive Committee shall evaluate and make recommendations for strengthening the program of training women for service in the Church.

Section 9. The Executive Committee shall make recommendations regarding emphases which shall be made in presbyterial and synodical stated meetings.

Section 10. The Executive Committee shall stimulate general fellowship and effective witness among women of the Church. It shall be responsible for establishing relationships between United Presbyterian Women and other bodies within the Church and with other appropriate agencies.

Section 11. The Executive Committee shall receive recommendations from individuals or groups if they are endorsed by the executive committee of a presbyterial or a synodical society. The Executive Committee shall give very careful consideration to the recommendations from the standpoint of existing principles and policies, the universality of the question, and the future developments and the effect and practicability in regard to the total life and work carried through the fellowship of women within the Church. The Executive Committee may recommend these suggestions to the succeeding National Meeting or suggest other disposition of them. Other recommendations deemed contributory to the life and work of United Presbyterian Women may be proposed by the Executive Committee.

Section 12. The Executive Committee shall present to the National Meeting a financial report covering its term of office, together with a tentative budget to provide for financing the work of the succeeding Executive Committee and the next National Meeting of United Presbyterian Women.

II. Committees

Section 1. The nominating committee shall consist of five members representative of various geographical sections of the U.S.A., but not members of the Executive Committee. The committee shall be elected at the National Meeting to serve for the succeeding period.

The nominating committee shall receive names and qualifications for members of the Executive Committee from the constituency and from the program agencies; it shall submit nominations to the National Meeting of United Presbyterian Women.

Section 2. All other committees required for conduct of the business of United Presbyterian Women shall be appointed by the Executive Committee.

III. Delegates

Section 1. Voting delegates to the National Meeting of United Presbyterian Women shall be:

(1) Delegates from Presbyterial Societies

a. The president or alternate from each presbyterial society, representing the first 25 local societies or fraction thereof.

b. One additional delegate, representing each additional 25 local societies or fraction thereof.

c. Official delegates will be eligible only from those presbyterial societies which have paid in full their national dues (see Article IV, Section 1) as voted at the previous National Meeting.

(2) Delegates from Synodical Societies—the president or alternate from each synodical society.

(3) The members of the Executive Committee of United Presbyterian Women, the women members of the Boards of the United Presbyterian Church, and the women members of the General Council. (Members of the staffs of the Boards and General Council may have the privilege of the floor, but may not vote.)

Section 2. Registered visitors or special guests may take part in discussion only when called upon.

IV. Finance

Section 1.

United Presbyterian Women shall be financed in the following way:

1. Annual dues paid through the presbyterial treasurer on the basis of dues for each local society;
2. Registration fees for the National Meeting determined by the Executive Committee and paid by the individual or society which she represents;
3. Such contributions and special offerings as authorized by the Executive Committee of United Presbyterian Women.

Section 2.

The Executive Committee of United Presbyterian Women shall prepare a balanced budget to be presented to the National Meeting which shall include the proposed income and:

1. Expenses of the succeeding National Meeting;
2. Expenses for presbyterial and synodical presidents, or their alternates to the National Meeting. (Expenses of the synodical and presbyterial presidents or their alternates shall be considered to include travel and hospitality as arranged by the Executive Committee of United Presbyterian Women. Gratuities and incidentals shall be paid by individuals.)
3. Expenses of Executive Committee during and between National Meetings;
4. Provision for special projects or contributions to be made to interdenominational bodies.

V. Quorums

Section 1. The quorum for the National Meeting of United Presbyterian Women shall be two-thirds of the number of voting delegates at the meeting.

Section 2. The quorum for the meetings of the Executive Committee shall be two-thirds of the number of voting members.

VI. Amendments

The By-Laws may be amended by a two-thirds vote of the voting delegates registered at the National Meeting of United Presbyterian Women, provided the proposed amendment shall have been previously presented in writing to the Executive Committee at least six months before the National Meeting.

Attention: Presbyterials

GUIDANCE FOR SYNODICAL PRESIDENTS OF THE FORMER PRESBYTERIAN CHURCH U.S.A.

Prepared by Women's Advisory Committee

Whereas the General Assembly has approved overtures by which all former United Presbyterian Synods and former Presbyterian Synods will be merged effective January 1, 1959, a Synodical Society will be able as of that date to include presbyterials of both former churches located within the boundaries of its Synod. (All presbyteries located outside the boundaries of the merged Synods are transferred to the new Synod in which they are geographically located.)

When presbyteries within the new Synods also merge, the presbyterial societies will proceed toward merger along the lines proposed in the paper on "Suggestions to Presbyterial Societies."

It is noted that the former United Presbyterian Church in North America does not have Synodical Societies.

It is suggested:

1. That the Synodical president secure from the Stated Clerk of the Synod information as to the status of merging presbyteries and boundaries, and foster the spirit of unity as the mergers proceed.

2. That the Synodical president secure from the Area Office the names of presbyterial presidents of the former United Presbyterian Church and include them in all synodical executive committees as they plan together to carry forward the purposes of the Synodical Society. The Program Committee for the Synodical meeting should be aware of the opportunity of mutual education of the total work of the new Church, and the Nominating Committee aware of the wider constituency in making selections.

SUGGESTED PROCEDURE FOR PRESBYTERIAL REORGANIZATION

Recommended by Women's Advisory Committee

I. In order that merging plans may be completed:
   a. The boundaries of a presbyterial shall be those established by the presbytery.
   b. When bounds of new presbyterials have been determined, presbyterial societies shall proceed to organize within such boundaries. No presbytery can legally be merged until January 1, 1959.
   c. Where bounds of presbyteries have not yet been determined, presbyterials shall continue as they are, encouraging cooperative effort through fellowship and meetings as far as possible.
   d. If there are Women's General Missionary Society presbyterials not yet merged by 1959, the treasurers shall be instructed to forward funds direct to the Board of National Missions, the Board of Christian Education and the Commission on Ecumenical Mission and Relations (instead of to the Women's General Missionary Society treasurer) as local societies shall direct.

II. A SUGGESTED PROCEDURE FOR MERGING PRESBYTERIALS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. AND THE UNITED PRESBYTERIAN CHURCH OF N. A.

It is recommended:

1. That through consultation in meeting or by letter the Presbyterial Executive Committees of the respective denominations shall name a Committee on Merger.
2. That the Committee on Merger shall consist of not more than ten women, with equal representation from each denomination, taking into consideration a fair representation of the total presbyterial, in respect to area, size and interest. (Where more than one presbyterial of either denomination is involved they should consult with each other in naming their representatives. It is suggested that the presbyterial presidents serve as resource people, as indicated in II, 7 and III, 1.)
3. That the presbyterial presidents shall inform each other of the women so chosen.
4. That the presbyterial presidents shall consult with the stated clerk of presbytery as to the names of the churches lying within the bounds of presbyterial.
5. That the presbyterial presidents concerned shall call and convene the first meeting of the Committee on Merger, if possible in the fall of 1958, making arrangements for place, time and other details of meeting.
6. That any resource material received by the presbyterial presidents previous to this meeting shall be given to the Committee on Merger, such as reports of the Women's Advisory Committee of the Committee on Consolidations, or any other information pertinent to the merger.
7. That after a brief worship service, and introduction of those present, a chairman shall be elected for the Committee on Merger. The presbyterial presidents shall then remain with the group as resource people.

III. *A SUGGESTED PROCEDURE FOR THE COMMITTEE ON* MERGER

It is recommended:

1. That after the convening of your committee by the presbyterial presidents and a brief worship period and get acquainted time, you shall proceed to elect officers of the committee, including chairman, vice chairman and recording secretary. The presbyterial presidents will then remain in the committee as resource people.
2. That newly elected officers shall then proceed to assume their particular responsibility in the committee meeting.
3. That the constituted committee shall then proceed to develop an agenda which shall include the following:
   a. A study of the boundaries of the presbyterial in keeping with the boundaries of the presbytery already determined by the General Assembly for the purpose of understanding the changes and the churches involved.

b. Developing a provisional constitution and naming a slate of temporary officers. (Such officers to serve until the next annual meeting.)
c. Naming a Nominating Committee for permanent officers.
d. Making plans for a meeting of the merged presbyterial for the purpose of:
Worship
Fellowship
Business

4. This Committee on Merger shall serve until a provisional constitution is adopted and temporary officers are elected.

SUPPLEMENTAL WORD FOR PRESBYTERIAL GUIDANCE REGARDING CHANGE IN THE CONSTITUENCY OF PRESBYTERIALS

A. In accordance with the procedures set up for the establishment of united Presbyteries and Synods of the U.S.A. and U. P. Churches, two principal types of changes are taking place:

I. *Merger of Presbyteries*

a) The merger of two or more former U. P. and U.S.A. *presbybyteries,* forming a *new* presbytery.
b) The merger of two or more former U.S.A. presbyteries to establish a new presbytery.

II. *Transfer of Churches*

In the realignment of Presbytery boundaries certain churches lying outside the bounds of a merged presbytery will be dismissed to another Presbytery in whose bounds they lie.

B. Presbyterials and Women's Organizations, of course, follow the structure established by the respective judicatory as outlined above and make their plans for uniting their work accordingly. Note that many presbyterials will not come under the *merging* category. Also that no changes will be made until after January 1, 1959.

Plan I.

For the *Merger of Presbyterials* follow the plan (hereafter called Plan I) as outlined in "Suggested Procedures for Presbyterial Reorganization" dated June 12. The steps to be taken are for establishing a *new Presbyterial* either by merging of former U.P. and U.S.A. Presbyterials or by the merging of two or more Presbyterials within one denomination. However the procedure in the latter case may be somewhat simplified because of acquaintance and common practices.
Under special circumstances, as outlined below, the time schedule recommended in Plan I may be shortened so that the new Presbyterial may be set up on a permanent basis earlier than originally suggested (but not before January 1, 1959). The conditions for this procedure are:

1) When the Presbyteries have moved rapidly toward organization and will complete merger with the establishment of the new Presbytery soon after January 1, 1959.
2) When the merger committee, the officers of both U.S.A. and U.P. Presbyterials including local presidents, *agree* that the earlier date

is feasible and desirable.

3) When the "merger committee" feels it is ready and able to prepare adequately for the development of a provisional constitution (to be in operation for a limited period, possibly until the next National meeting) and that the nominating committee has sufficient knowledge and background to nominate permanent officers, wisely.
4) When there has been consultation with an Area Secretary and the Synodical President.
5) When the organizing or first annual meeting of the new Presbyterial is set so that the important items of adopting the provisional constitution, electing officers, conducting necessary business, providing for inspiration, may be carried forward expeditiously and the time meets the needs and convenience of local organizations.

Note that since a new constitution is to be adopted the date for this first annual meeting need not conform to the date set in the respective presently operating constitutions of the U.S.A. and U. P. Presbyterials; however care should be taken to assure proper parliamentary provision for the dissolving of the former Presbyterials and each continuing the purpose and intent in the *new* Presbyterial.
Where there are questions related to the disposition of inherited or other funds in merging Presbyterials it is suggested that they follow the procedure being followed by the Presbytery under whose jurisdiction they operate. If there are special problems write to one of the U. P. W. headquarters secretaries.

Plan II. Transfer of Organizations

Note that in Plan II it is not necessary to reorganize the Presbyterial nor to follow the procedure outlined in Plan I.

Following the action of Presbyteries in a given location either regarding dismissal or reception of churches, Presbyterial Presidents should take responsibility for

1) writing a letter to the presbyterial president in the presbytery to which a "departing" church has been transferred, introducing the women's organization of that church, and calling attention to the need for enrolling this organization in the Presbyterial.
2) enrolling and preparing to welcome the organizations transferred to its membership.

In fulfilling the second responsibility of welcoming and integrating the newcomers it is suggested that:

—A special Fellowship or Acquaintance Committee be appointed, its membership to include officers of the Presbyterial and representatives of societies formerly related to the Women's General Missionary Society of the United Presbyterian Church of North America or of the Presbyterian Church, U.S.A.—as the case may be.
—This committee develop some type of welcome ceremony or service to be used at the first meeting after the organizations have been received.
—The Committee talk through possible adjustments so that a common understanding, satisfactory integration and cooperation be developed.
—The Committee select one former U.P. member to serve as member-at-large on the Executive Committee until the time of the next election, when names from in-coming organization or organizations would be added to the Nominating Committee's list of possible candidates.

Attention: Local Organizations

LETTER FROM FORMER U. P. MEMBERS OF WOMEN'S ADVISORY COMMITTEE

Dear President:

The Women's Advisory Committee which was entrusted with the responsibility of merging the work of the two women's organizations—the Women's General Missionary Society and Presbyterian Women's Organizations—agreed on the following fundamental principles regarding local organizations:

Principles of Local Organization

Recommended by the Women's Advisory Committee

1. The purpose of the local organization shall be the same as that of the National Organization:

   As women sharing a common faith in our Lord and Savior, we unite through the Church

   to proclaim the Gospel of Jesus Christ
   to demonstrate His love in all areas of life
   to declare our oneness with fellow Christians everywhere
   to grow in Christian faith and responsibility.

   We shall seek to implement this purpose by study, prayer, and service, supporting with our giving the work of the Board of National Missions, the Board of Christian Education, and the Commission on Ecumenical Mission and Relations.

2. The pattern of the local organization shall be an Association including all women members of the Church who identify themselves with its purpose.

3. If size and circumstance of organization warrant, the Association may be divided into small groups for the purpose of study, fellowship, and service as may be determined by the Association.

4. The work of United Presbyterian Women shall be accomplished through the Departmental plan, namely—Fellowship, Program, World Service.

5. There shall be three Standing Committees, namely—Finance, Local Church Service, Nominating.

6. Membership of the Association shall be composed of those women who have indicated verbally or in writing their willingness to accept the purpose of the organization and who contribute through service, gifts or prayer to the work. Every woman in the congregation and other interested women shall be eligible for membership. Members of the Association who are not members of the congregation shall not be eligible to hold office.

7. Relationships:

1. The Association is under the jurisdiction of the Session of the local church.

2. The Association shall be a member of and participate in the work of the Presbyterial Society.

3. The members of the local organization through the Presbyterial Society shall be members of the National Organization of United Presbyterian Women.

4. The local organization shall share in the support of the work assigned to the National Organization by the General Assembly as carried through the Boards of National Missions and Christian Education and the Commission on Ecumenical Mission and Relations.

These principles will be enlarged upon and printed in a *Handbook for United Presbyterian Women* along with a suggested constitution and much other valuable information on organization—national, synodical, and presbyterial, as well as local. Unfortunately this new *Handbook* will not be ready until about the first of January. We realize that you will need some information before that date so that your organization may fit into the new pattern. As was stated in a previous letter the changes are not fundamental, but largely ones of terminology and method.

An immediate concern for many of you is in regard to the election of officers for 1959. What officers should be elected and how should you proceed? We are presenting below, very briefly, the set-up of the new organization. You will find some additional information in the enclosed booklet P*lanning 1959*. Since it would be unwise to try to change your constitution until the *Handbook* plan can be studied, you might ask your society to set aside the By-laws on officers and their duties until your constitution can be revised, then proceed to elect officers and committee members as suggested below.

The work of local organizations will be centered in three *Departments* and three *Standing Committees*. Each Department will combine work carried previously by one or more of the former WGMS secretaries or committees. If your organization is very small, one woman, known as Chairman, may carry the work of an entire Department. In a larger organization the responsibility should be shared by *Secretaries* who assume responsibility for specific areas of work within the Department. The three *Departments* are Fellowship, Program, and World Service.

The *Fellowship Department* is concerned mainly with membership—winning new women for the organization and helping develop a feeling of fellowship within the group. The concern for fellowship will reach out to other groups in the church—the shut-ins, men's organization, and youth groups—and to other church women and non-church members of the community. This Department bears a special responsibility for calling on shut-ins and new church members, for evangelism in your community, and for interdenominational relationships such as the observance of the World Day of Prayer. Included in its work are the functions of the former WGMS Efficiency Secretary and Membership Chairman and possibly some of those of the Teen Sponsor and Junior Superintendent.

The *Program Department* is responsible for making plans, subject to the approval of the executive committee and the membership, for the total

educational and spiritual program of the organization. It has oversight of the programs of all general meetings, regular and special, of study groups, of circle programs, and of various types of informal education, such as bulletin boards, news releases, etc. Included in this Department are Spiritual Life, Stewardship, Missionary Education, Social Education and Action, and Literature. Each one of these responsibilities might be assigned to a special Secretary. This department includes the work of the former WGMS Secretaries of Literature and Temperance and Social Education, and the main tasks of the Prayer Group Secretary, as well as that of the Program Chairman.

The *World Service Department* has the responsibility of interpreting the wider work of the Church carried on through the Boards of National Missions and Christian Education and the Commission on Ecumenical Mission and Relations, with special emphasis on giving, prayer, and service activities. The duties of the Thank Offering Secretary will be largely included in this Department.

Three Standing Committees are recommended—Finance, Nominating, and Local Church Service. These committees should be *elected* before the beginning of the year upon nomination of the current Nominating Committee. They take office with the executive officers and department heads so they can function throughout the year.

The *Finance Committee* is made up of the president, treasurer, one or more members from the World Service Department, in addition to a chairman and one or more others nominated by the Nominating Committee and elected by the membership. The task of this Committee is to prepare the annual budget for presentation to the organization and to encourage regular contributions.

The *Nominating Committee* should be elected by and be directly responsible to the membership of the organization. It should be watching all year for qualified women to fill offices.

The *Committee on Local Church Service* works with the pastor and Session in planning for local service projects. It should see that many women have an opportunity to help in congregational social, educational, and service activities.

The work of these departments and committees is coordinated through the *Executive Committee.* The Executive Committee of every society, regardless of its size, is the very heart of the organization. It is responsible for the atmosphere, the unity, and the total plan and action of the organization. The Executive Committee consists of the president, vice president, secretary, treasurer, the chairmen and secretaries of the three Departments, chairmen of Circles (where such an organizational plan is followed), the chairman of the Finance Committee, and the chairman of the Local Church Service Committee. The Chairman of the Nominating Committee is included as an ex officio member for her information.

In the enclosed booklet *Planning 1959,* you will find suggested quarterly work schedules for these departments and committees. Further detail on their work will appear in the *Handbook.*

Please remember that while an Association type of organization is recommended, no one is insisting that you make any changes in your present organization. You will need to become familiar with the new terminology

since it will be used in informational literature and will be the basis of the new presbyterial and synodical organization.

Some have inquired about helps on the organization of Associations with Circles. That information will be in the new *Handbook.* If your society is planning to make such a change before the end of the year, we would suggest that you try to borrow an old *Handbook* from some former Presbyterian U.S.A. friend. There have been changes but the plan for Associations will remain much the same. Revising and editing the *Handbook* is a big task and its preparation is a function of the new National Executive Committee which did not meet for organization till July 2 of this year. We must be patient until the new edition is ready.

We think you will find that the consideration of some changes in your set-up may help your women see more clearly the task that is ours and create renewed zeal for working toward its accomplishment. Please share the information in this letter with your women.

Sincerely,

Former United Presbyterian (N.A.) Members of the Women's Advisory Committee of the Committee on Consolidations

Order copies of the *Handbook for United Presbyterian Women* from your nearest

Presbyterian Distribution Service
156 Fifth Ave., New York 10, N. Y.
416 South Franklin St., Chicago 7, Ill.
234 McAllister St., San Francisco 2, Calif.

UNITED CHURCH WOMEN'S TRIENNIAL ASSEMBLY

Denver, Colorado, will be host to some 3,000 church women leaders at the Eighth National Assembly of United Church Women, Oct. 27-30. Women leaders in the newly independent nations will be special guests of honor.

Representing some 10 million Protestant women, the Assembly will examine on their behalf all facets of Christian freedom and its application to urgent national and international problems. Human rights, freedom from conformity, and political freedom for all will come under their survey.

The Religious Newsweekly

Of special interest to former United Presbyterians is the fact that representatives from Egypt and the North Sudan have been invited to attend the UCW Assembly.

Mrs. Matilda Greiss, distinguished graduate of the American College for Girls, Cairo, will come from Egypt. She is active in the Rural Social Service Committee of the Alumnae Association and in many other civic, religious, and cultural organizations. She has a daughter studying in Chatham College, Pittsburgh, at present.

Sitt Elizabeth Gubara, teacher in Khartoum North Girls' Boarding School, and head of the Children's Home in Khartoum North, will represent the Christian women of the Sudan.

"At Your Service"

THE AREA OFFICE OF WOMEN'S WORK

DOROTHY C. WAGNER

To serve women of the United Presbyterian Church, each program agency—the Board of National Missions, the Board of Christian Education, and the Commission on Ecumenical Mission and Relations—has a woman representative in each of the Area Offices. Women of the former Presbyterian U.S.A. Church are familiar with the services of these offices, but this will be a new channel of contact for those from the former United Presbyterian Church of North America.

In addition to responsibility of each Area Secretary to represent her particular program agency in women's organizations in the area, *together* the women of the three agencies form an Area Cabinet which provides overall service to women's organizations in all phases of their activity.

Through the Area Offices suggestions and helps are provided for presbyterials and synodicals in planning stated meetings and to the individual officers of presbyterials as they seek to serve and strengthen the women's work in the local churches. Speakers and leaders are provided for stated meetings (presbyterial, synodical, and district meetings). The three program agencies rotate responsibility as contact for the presbyterials and synodicals in order to make available the varied contributions of all the area staff and to highlight the work of each agency over a given period of time. The women representatives plan the Leadership Training Schools for women and provide leadership for courses in women's work in the Synod Schools.

The Area Offices *initiate* service to women's organizations only on the presbyterial and synodical levels, counting on the presbyterial officers to channel help and information to the local organizations. The area staff is glad to *respond* to any specific requests for help or information from local groups, though often this help can be obtained through the presbyterial officers.

Printed literature prepared for women's organizations—organizational helps, program guides, officer's helps—are available through the Presbyterian Distribution Service located at:

156 Fifth Avenue, New York 10, New York

416 South Franklin Street, Chicago 7, Illinois

234 McAllister Street, San Francisco 2, California

With the formation of the new Church, a new Area Office with headquarters in Pittsburgh was opened July 1 in charge of Dr. Edwin B. Fairman representing the Commission on Ecumenical Mission and Relations. The women representing the program agencies will begin service in the Pittsburgh Area as of January 1, 1959. Following is the Women's Work Staff as of September 1, 1958 (unless otherwise indicated):

National Missions:

Elsie Penfield, Secretary; Florence Ludy, Associate, 156 Fifth Avenue, New York 10, N. Y.

Lois Montgomery, Field Secretary (January 1, 1959), 156 Fifth Avenue, New York 10, N. Y.

Commission on Ecumenical Mission and Relations:

Margaret Shannon, Secretary; Evlyn Fulton, Associate, 156 Fifth Avenue, New York 10, New York

Christian Education:

Mildred Roe, Secretary; Jane Thompson, Assistant, 819 Witherspoon Building, Philadelphia 7, Pa.

Mary Ingram, Interboard Secretary, 156 Fifth Avenue, New York 10, N. Y.

AREAS

Eastern Area

Carolyn Matthews, *National Missions*
Dorothy C. Wagner, *Commission*
156 Fifth Avenue
New York 10, N. Y.
Emily Gibbes, *Christian Education*
819 Witherspoon Building
Philadelphia 7, Pa.

North Central Office

(East Central until January 1)
Alice Maloney, *National Missions*
(after Jan. 1, in Pittsburgh Office)
Marilyn Moening, *National Missions*
(after Jan. 1, 1959)
Mary Turrentine, *Commission*
77 West Washington Street
Chicago 2, Illinois
Edith Brookmiller, *Christian Education*
2330 North Halsted Street
Chicago 14, Illinois

East Central Area

January 1, 1959, the new area office set up in Pittsburgh, to be called the East Central Area, will be fully staffed. Location and staff to be announced later, at which time the new alignment of areas will also become effective.

West Central Area

Dorothy Foster, *National Missions*
Mrs. Alice Edwards, *Commission*
Virginia Francis, *Christian Education*
1021 McGee Street
Kansas City 6, Missouri

Western Area

Rachel Benfer, *National Missions*
Alice McGuire, *Commission*
Elizabeth Manuel, *Christian Education*
228 McAllister Street
San Francisco 2, California

Each Area Office for the Commission on Ecumenical Mission and Relations also has a man representative with special responsibility for relations with presbyteries and synods. (These relationships for the Boards of National Missions and Christian Education are the responsibility of the Synod Executives and Field Directors). A speakers' bureau helps to make available to local churches speakers on the witness and the work of the Church overseas. The expenses for transportation and hospitality are the responsibility of the inviting church. The Area Office also represents the Commission in all its relations in the area, serving as a liaison in recruiting and interviewing candidates for overseas service, in assisting missionaries and fraternal workers on furlough in the area, in scheduling of overseas churchmen visiting in the area, etc.

MEN AID NEW WOMEN'S MAGAZINE

HELEN BUCKLER

Not only loyal women of the church, but men too, are excited about the New Women's Magazine and are hard at work in the big subscription campaign now in full swing.

One man, a member of the Lake Shore Presbyterian Church, St. Clair's Shores, Mich., asked the privilege of contributing all the materials out of which nine willing women made 36 large colorful posters. These were put to good use at Purdue and won much admiring comment when they appeared as sandwich boards and were circulated by pretty "sandwich girls" in the lobbies between sessions. The woman who sparked the whole idea was Mrs. Leslie Crane, wife of that church's minister, and member of the new UPW Executive Committee.

Another man to pitch into the subscription campaign with a will is Dr. Herbert Beecher Hudnut, minister of the Woodward Avenue Presbyterian Church, Detroit. Dr. Hudnut has paid for 20 gift subscriptions to the New Magazine. He intends to use them to hand out to visitors, brand new members, and potential members. (On all orders of 10 or more, *sent at one time*, a 10 per cent discount is allowed.)

The Perfect Gift

Gift subscriptions provide a wonderful opportunity—you can boost the New Magazine and at the same time make a charming, inexpensive gift to a friend, one that will remind her of you 10 times a year! Attractive gift cards, specially made for the New Magazine, are available. Ask for them when sending orders. There is a special distinction to a Charter Subscription covering the important first year of the New Magazine.

Gift subscriptions are appropriate, too, for associations and circles to present retired workers in appreciation of their years of faithful service. For this purpose Founder Fellowship subscriptions, 4 years $5, are especially nice.

Trip of a Lifetime

The quota contest is moving full steam ahead. The 10 trips offered the first 10 Literature Secretaries (or Magazine Chairmen) who lead their presbyterials to quota fulfillment in given categories are trips many people plan and save a lifetime to take. Yet they can be earned in one short month of concentrated calls, visits, and speeches that are as much fun as any game you ever played.

And see the stakes! You win distinction for your presbyterial and yourself. Better yet, you win the vitalizing new life for your organization that readership of this stimulating New Magazine—its information, its inspiration, its challenge—will give.

And you yourself will have a trip to remember all your life!

All trips are in fascinating areas of our church work, and doubly interesting for that reason—Alaska, the West Indies, Mexico, the Middle East (conditions permitting), the great American Southwest, and college campuses over the United States.

Each presbyterial is competing against others having the same size quota. Categories are: 500 or less, 500-1000, 1000-2000, 2000-3000, 3000-4000, 4000-5000, 5000-6000, over 6000.

Book Prizes

In addition to the trips, valuable gift books will be sent as a mark of appreciation to all Literature Secretaries or Magazine Chairmen who fulfill their presbyterial quotas by Nov. 1, 1958. PLEASE NOTE this date. It has been advanced since the early notices went out. This was made necessary by printing requirements. The January issue goes to press Nov. 1. Every Presbyterian woman will want that historic first issue.

RENEWAL SUBSCRIPTIONS

Missionary Horizons will accept renewals throughout 1958. We hope all of our subscribers value the magazine enough to want the remaining issues. We are doing our best to make them attractive, worth while, and useful. If your subscription expires before January 1959 (look at the address label on your magazine), it would be wise to renew before Nov. 1 to be sure of receiving the first copy of the new magazine.

Please send all Missionary Horizons renewals to Mrs. Ralph H. Arnold, Treasurer, 730 Kelly Avenue, Pittsburgh 21, Pa. If you send them to New York, they will only have to be forwarded to Mrs. Arnold. If you want them to count toward your presbyterial quota, they should go first to your presbyterial Literature Secretary who will relay them to Mrs. Arnold.

Renewals cannot be included in the presbyterial quota unless they extend beyond 1959. To qualify, they must be at the rate of $2 for one and a half years, $2.50 for two years, or $5 for four years. The discount of 10 per cent for 10 one-year subscriptions received at one time applies to renewals as well as new subscriptions.

ADVENTURES IN HIGHER EDUCATION IN THE LEBANON

(*Continued from Page* 832)

centrated a cross-section of latent creativity and unsurpassed social usefulness.

As a college its specific purpose is stated in its own constitution thus: A. Its main purpose shall be to offer an opportunity for higher education under Christian auspices to the women of every race, class, and religion in the Near East. B. It shall aim, furthermore, to provide Evangelical Christian leadership in the professions and in home and community. C. It shall share with all the educational institutions of the Mission responsibility for making Christ known to its students and shall expect of its faculty and staff active participation in promoting these aims. Today this college, like the Middle East as a whole, stands at the crossroads of great decisions. Will it continue to move forward with the call of the future? The answer to that question may depend in part upon the extent to which it is undergirded by the spiritual concern of a truly united and informed Church. George Bernard Shaw once said that if you really want to influence the future, then influence women, for they are indeed the trustees of the future. But we are also the trustees of the past. Those who have gone ahead of us have thrown us a torch—which it must be ours to hold high in His name.

(*Miss Frances Gray, former western area secretary, then secretary, Foreign Department, the Board of Foreign Missions, of the former Presbyterian Church U.S.A., is now on the staff of Beirut College for Women.*)

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

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The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

NOVEMBER PROGRAM SUGGESTIONS

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

NOVEMBER DEVOTIONAL THEME:

"I Am the Bread of Life"

Scripture: John 6:35-40, 48-51

Christ, the Master Artist, himself etched the portrait found in our Scripture portion this month. Jesus said, *"I am the bread of life."* As bread is the sustaining and satisfying article of our daily diet Christ seems to want to teach us to fix our eyes upon Him, and Him alone, if we are to be truly satisfied. Again, how humble of Jesus to use the most common article on the table as the truest type of Himself, and of the fact that our eating of His body as a symbol of our faith brings to us eternal life!

"I am the bread of life." As such, Jesus can supply all of your needs, Teen-Ager. Are you hungry? He feeds you with the Bread of Life, His Word. Have you fallen into sin? He has shed His blood to wash away sin. Are you in the midst of sorrow? He sends forth the heavenly Comforter, the Holy Spirit, to comfort you. Are you making important decisions concerning your life's vocation? The same Comforter abides to guide you. Are you weak to temptations? The Spirit of Christ understands and strengthens you in your hour of temptation. What is it you need, O Christian youth? Jesus said, "If ye shall ask anything in my name, I will do it."

Yes, Jesus as the Bread of Life can meet all of our needs. But there is something for us to do if our needs are to be met by Him. We too must receive Him in faith as our Savior and Lord. Bread cannot possibly sustain the body if it is not eaten! Great amounts of bread may be on the table, and we may be terribly hungry too, but if we do not take the bread and eat it we shall not be satisfied. And if we continue to refuse to eat, we shall surely die. Jesus as the Bread of Life can satisfy, but if we refuse to take Him as our Savior and Lord, we shall not be satisfied. Refusing to believe in Him, we shall die.

Jesus likewise said, "I am the living bread which came down from heaven: if any man (or youth) eat this bread, he shall live for ever . . ." (John 6:51) He added, "Except ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you." (John 6:53) Strong words? Yes, but true words! Let us feed therefore, upon Jesus and enjoy life abundantly and forevermore.

PRAYER

Jesus, Thou Joy of loving hearts,
Thou Fount of life, Thou Light of men,
From the best bliss that earth imparts
We turn unfilled to Thee again.
We taste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill."

Latin hymn translated by *Ray Palmer*

Prayer Cycle: Days 7, 8, and 9

(*Continued on Inside Back Cover*)

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

AUTUMN REMINDERS

Many Junior missionary societies have been temporarily discontinued for the summer months. Starting to work again in the fall often brings the problem of forgotten dates and procedures which are very important.

Let us remember first that all your contributions should be sent to your presbyterial treasurer. No one else can send money to the treasurer of WGMS and receive proper credit for the local society. Quoting from *Guides to the Goal for Junior Superintendents*, we find, "Send all contributions to your presbyterial treasurer quarterly with final payment made by January 10 for the current year."

According to *Junior Standard of Efficiency*, Juniors contribute to Foreign General Fund, American General Fund, Junior Special Fund, Thank Offering, WGMS Expense Fund, and Presbyterial Expense Fund. All of these funds must be sent to your presbyterial treasurer.

Foreign General Fund and American General Fund are voluntary contributions from the missionary offerings of the boys and girls.

Junior Special Fund supports five areas of special interest to the children. Money for Junior Special should not be designated for any one of the areas and is usually money that is earned in a special way. The five projects for this year are:

JUNIOR SPECIAL 1958

1. Salary of A. Missionary
2. Maintenance of the **Ibis**
3. Equipment for Simnasho Mission at Warm Springs, Ore.
4. Hot Lunch Program at Camden Academy, Camden, Ala.
5. Maintenance of the Children's Ward, Memorial Hospital, Sialkot, Pakistan

Thank Offering should be sent to your presbyterial treasurer. No part of it can be designated for any special purpose. Junior Life Memberships are a part of your total Junior Thank Offering. Your Thank Offering service should be held in October or early in November because Thank Offering money must be in the hands of the presbyterial treasurer by Nov. 15.

From the Junior contingent fund you are assessed $1.00 per society for WGMS Expense Fund. If your presbyterial makes an assessment on each society, this amount also comes from the Junior contingent fund.

To those of you who have been Junior superintendents for a number of years, this is trite; but to those of you who are beginners, it is important to follow this procedure.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

OVERSEAS MAIL

DEDICATED LIVES

Fred (Russell) is back at his old task of being Treasurer and Business Manager (of the Ethiopia Mission). My work of purchasing and forwarding all the out-stations' needs I do in a blue Volkswagen exactly like the one we drove during our furlough year in America—except the driver sits on the right side of the car. At present we are still living in the Guest Apartment, but the Fisher family goes on furlough and we shall then move into the residence, and I shall again be hostess to the visitors that constantly come and go in Addis Ababa.

Keis Gidada Solon was here in Addis Ababa for three weeks before leaving for the USA, and he was already homesick to be back at his work amongst the people. Many of you will have met him at the Centennial Assembly and will appreciate a little how thrilled we were as we saw him off on the plane. We, who have known and loved him for 35 years, could only contrast the blind beggar we first knew with this man, and give thanks to God for all He does in a life that is given wholly to His purposes, with no reservations for self or self-made plans, no matter how good.

Elsabet Karorsa, whose wedding pictures many of you saw in our slides, is another source of joy and pride. She was left an orphan at birth. Elizabeth McKibben, the nurse then at Sayo, took on her care, and she has been brought up and trained in the mission. She helped in the Girls' School here in Addis Ababa until her marriage a few years ago. Her husband is in the Royal Guard and she works in the bank. Recently she was sent to the African Council in Ibadan in Nigeria from this Evangelical Church. She not only traveled abroad by plane alone, but she acquitted herself with honor as one of only twenty women at the conference of several hundred. Her report to the Christian Life Conference of our Evangelical Church was proof of the rising place of women—Christian women—in Africa. The unity of the more than 40 tribes and languages as they studied the Bible and the problems of African Christians in their changing world was a wonderful thing—surely a most effective way to defeat the spread of Communism in this continent. Yet they touch only a pitiful few of the hordes of people in the lands from which they came. Truly the fields are white to the harvest and the laborers are so *few!*

Daisy (Mrs. Fred L.) Russell
Addis Ababa, Ethiopia

LITTLE ONES HEALED

A little two-year-old girl in Tanta Hospital had tuberculosis of the spine. Her father died and the mother brought her to the Ward a year ago. She was a skinny little thing and cried all the time. She learned how to take her medicines, but always lay on her back day and night for many months; she was paralyzed in both legs.

In January she was operated on

and now she sits up and also stands on both legs, and wants every one to look at her. The little girl is so happy that she is never quiet; she wants to stand and sit all day long. She is a pretty little girl and fat and healthy now. Her mother does not often come to see her; she is supposed to go home when her mother comes.

Two years ago a woman brought her only son, who was two years old, to the doctor and begged him to admit him to the Children's Ward. The baby could not walk and always sat in a position that gave him relief from pain. The doctor admitted him and ordered medicines and injections and high protein diet. The baby had to lie on his back for a long time, but was always happy and content and had a big smile for those who took care of him. Then he started to improve and was able to sit up better; after seven months the doctor sent him home.

For almost a year no one saw or heard anything about him. In January 1958, we heard that an American pediatric specialist from New York who is interested in mission work was to visit our hospital and would operate on some cases. Quickly that little boy came to our thoughts and we wished he could be here. How could we find him? We didn't have his address. We asked some people, but they did not know him. For two weeks we kept asking for him and prayed that the Lord would send him.

Just before the specialist came, one day I met the little boy's mother in the street in front of the hospital. She said she usually went to her work another way, but that day she wanted to walk in this direction. I was sure it was the Lord who told her to pass along this street. I asked her to bring her son in, and half an hour later he came with his grandmother, uncle, two cousins, his mother, and sister. The doctor saw him and operated on him and I wish you could see him now. He is well, walks, runs, and dances. His favorite song is "God Is Love." He is very fat, eats two helpings, and loves milk. He is the joy of the Ward. We are thankful and happy that he is able to walk, and will soon go to school, for he is four years old now.

We are so happy for these little ones, who do not have to suffer any more. We believe that our Lord Jesus still does miracles by healing them.

Gomer Mansour
Tanta, Egypt

COME AND HELP

I went to Khartoum for 10 days to try to interest Christian women teachers in coming up to our Province to help us in our schools at Doleib Hill, Akobo, and Nasir. There are tremendous issues involved! But the difficulties are all but insurmountable both in breaking away from the very close social order in which particularly women live in this land, and in adjusting to a safe and satisfying life in such utterly different surroundings here. Only the Lord can overcome all the obstacles, but He can. We want only those whom He is sending. I felt my mission was to implant the idea in their minds, to let them know of the opportunity and that we want them, and to ask them to ask the Almighty if perhaps they might be ones He would send. I got interviews with teachers or graduation classes in each of the Christian girls' schools in the tri-cities and was able to talk to several individually.

Marian Farquhar,
Nasir, Upper Nile, Sudan

TIMES APART

There have been special times with some of the little girls in Hajipur School, too. I wish some of you could peek in on my little kindergarten English class. It is really amazing how much these little ones have picked up in English, and with very little accent, too. They know many of the singing games which American children play, as well as quite a few songs and choruses. But even in the teaching of this foreign language to these little ones, there's an opportunity to witness. For after all, what

is the sense in teaching the words to a song unless they understand the meaning? So, as we learn "All My Heart" or "Jesus Loves Me," there's a wonderful opportunity to explain not only what the words mean, but also what the general meaning of the song is.

But, of course, that's just an incidental contact; I'm in charge of the Primary Department in our Sunday School, and have more opportunity there. One afternoon I told the little girls that, if they had any special problems or things that they'd like to talk over with somebody, that afternoon another teacher and I would be glad to meet them. Guess how many little girls came! Nearly fifty! They were sincere, too, and their prayers were from the heart. How can one not help but be happy when there are opportunities like that?

Gene Purdy
Sialkot City, Pakistan

NEWS FROM AFAR

Jesus opened up to me what I thought was impossible and gave me four most blessed days down in the Revival Area of Uganda at one of their conventions at Kampala about 800 miles from here.

How can I tell of the convention itself? The theme was "Come and Dine." As one of the African speakers pointed out, these are simple words, just a simple invitation, but simple words from our Master's lips become deep and profound. Time after time our Lord was concerned with the food of those who were with Him and even when He spoke these words to His disciples after His resurrection, He was calling them to come and partake of physical food. But Jesus had much to say about another sort of food, and one of His most blessed promises is to those who are hungry and thirsty for His righteousness. As the convention went on, we came to see more clearly together (1,500 Africans and 100 white folk) that, even as Jesus has prepared the feast and just the right food for each of our needs, over and above it all it is He himself who is our food. It is just as we eat of Him and drink of Him that we are fully satisfied. He has done it all, we need only to take.

Mary K. Smith, M.D.
Nasir, Upper Nile, Sudan

THE NEAR EAST CHRISTIAN COUNCIL

(*Continued from Page* 816)

reports it denounces the non-Christian spirit in leaving their future uncertain.

THESE ARE SOME of the things done by the Near East Christian Council. Great and good as they are, they still have other greater and better things following.

Every sincere and well informed Christian should encourage the Council. There might be things to be criticized, or even persons; but mistakes are always expected in great projects. Instead of pulling down this great Council as some people aim to do, I rather advise those to join and try to correct these mistakes if they are sure of what they think.

As for me, I shall keep praying for the continuous blessed work of the Council. It should be one of the important goals for every sincere and zealous Christian. I am no more the chairman of the Council but I shall try always to keep my chair there.

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.
Phone AT. 1-3818

1959 READING COURSE
Groups 1 and 2

(Choose one book from each of the four categories)

ECUMENICAL MISSION AND RELATIONS

Theme: The Middle East

Middle East Pilgrimage by R. Park Johnson. 164 pages. Cloth $2.95; paper $1.50. A comprehensive study of the Middle East—the land, the people, and their problems. A review of the history of these nations gives background for an understanding of their common problems as well as their diversities. A brief statement on Islam, its strengths and weaknesses, helps us appreciate the difficulties of the Christian mission as it faces the Muslim world today. This is an important area of the world in whose future the Christian Church has a deep interest.

New Voices, Old Worlds by Paul Geren. 166 pages. Cloth $2.95; paper $1.50. Biographical stories of twentieth century Christian leaders of the Middle East—Middle Easterners and Americans, teachers and evangelists, living and dead. Of different cultures and different backgrounds, they have one common link in their devotion to Christ. Through their lives we see how great men and women, inspired by high purpose, contribute to the advancement of civilization. "Without losing love or loyalty for the land where they lived, the heroes and heroines of this book shed an old cynicism, an old complacency, an old unbelief and become new voices in the old worlds of the Middle East."

A Tool in His Hand by Ann M. Harrison. 170 pages. Cloth $2.75; paper $1.50. The story of Dr. Paul Harrison, the well-known medical missionary to Arabia, written by his wife. As we follow the experiences of Dr. Harrison over a forty year period we watch the development of the Christian mission in this important section of the Middle East, and the growth of a political consciousness. Because of the labors of pioneer missionaries Christianity is playing a part in the rebirth of this area.

Caught in the Middle by Glora M. Wysner. 116 pages. Cloth $2.95; paper $1.50. Written for young people, this book recounts the problems of youth in the Middle East in these times of rapid change—caught in the middle between the old and the new. Stories of young people illustrate for us life behind the newspaper headlines, where birth determines many things—where one lives, his religious faith, the type of work he may do, whether he shall be wealthy or poor. The Christian mission as it witnesses through schools, hospitals and churches is helping youth find a faith that will set them free from the bonds of the past and will enable them to face the future with hope.

NATIONAL MISSIONS

Theme: Christian Concerns of North American Neighbors

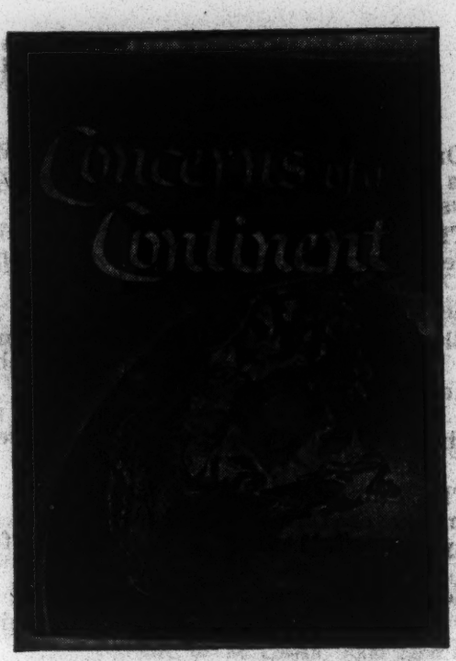
Concerns of a Continent edited by James Hoffman. 168 pages. Cloth $2.95; paper $1.50. Writers from the United States and our North American neighbors — Alaska, Canada, Mexico, Hawaii, and the Caribbean

Islands—each present an interesting account of his country today, showing areas of advance as well as those where progress has been slow. Each stresses the problems which present a challenge to the Christian Church. Mr. Hoffman, in a concluding summary, shows that in many instances we are facing the same concerns.

The Shadows They Cast by Janette Harrington. 162 pages. Cloth $2.95; paper $1.50. Brief biographies of 11 North American neighbors from Puerto Rico, Dominican Republic, Cuba, United States, Alaska, Canada, Mexico, and Hawaii. As we meet these people, each illustrating in his life some Christian concern, our theme becomes more personal. Through their experiences we learn something of life in neighboring countries and how the Church is meeting the challenge of the day and influencing the future.

This Is North America by Doris Darnell. *This Is the Migrant* by Louisa R. Shotwell. 24 pages each. Paper 60¢ each. (Read both.) These are brief presentations of the subjects with many pictures. Miss Darnell gives us an excellent brief account of each of our neighboring countries, their problems and how they are being solved, and the part the Church is playing in the solutions. Miss Shotwell gives us a picture of the agricultural migrant in the United States—one of our Christian concerns. What is the Church doing to minister to these people in their economic, social, and spiritual needs?

Sagebrush Surgeon by Florence C. Means. 166 pages. Cloth $2.50; paper $1.50. This is the story of Dr. Clarence Salsbury, pioneer missionary to the Navaho Indians. When the door to mission service abroad was closed to him, Dr. Salsbury looked for other fields of service and so founded in the desert of Arizona a Christian oasis with school and hospital as well as church. This story of Dr. Salsbury and Ganado mission is most interesting. (If you read this book when it appeared on the list before do not count it this time. Choose another book.)



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TRIBUTES

Mrs. Eunice Garvin

On June 28, 1958, Mrs. Eunice Garvin was called to her heavenly home, after much physical suffering and weakness.

Though she had been in our midst only a few years, we came to love and admire her for the Christian principles which she believed and practiced.

She was a most faithful worker and member of the church, also of the Sabbath School, Women's Missionary Society, and the WCTU. She was always willing to give of her time and talents in the service of her Master.

The Eau Claire, Pa., congregation and members of the Women's Missionary Society extend sympathy to the bereaved family. "The eternal God is thy refuge, and underneath are the everlasting arms."

Committee

Miss Jean S. Campbell

The members of the Portersville-Mountville Women's Missionary Society wish to pay loving tribute to the memory of Jean S. Campbell, who has gone on to higher service. Even though for most of her life she was badly crippled with arthritis, yet her life was constantly a challenge and an inspiration to all who knew her. Writing was a difficult job for her crippled hands but nevertheless letters continually went out to friends here in this country and across the seas, especially to the land of Egypt where her heart and prayers were, for it was there that she had given her life for service. However, because of this health condition she was forced to return in 1926 after only four years of service.

For some years she was able to carry on a work with the young people of our churches, and from that group one is now serving in the land of Egypt. Jean had to give up this work also and her last years were spent away from our community with her sister in Karns City, where her interest and prayers for the Lord's work everywhere continued to the end of her life here.

Hers was a faithful, cheerful, and rewarding ministry and all of her friends along with her sisters will greatly miss her quiet faithful witness, but we are glad that she has been set free from suffering and is now at home with the Lord, which is "far better."

The Women's Missionary Society

Miss Ruth Staud

Gone from our midst to be with Him in Glory is one of the faithful workers of the Mary Clokey Porter Missionary Society and the First United Presbyterian Church of Allegheny.

Life is richer for having known her.

The Committee

Mrs. Rebecca Lias

The Women's Missionary Society of the United Presbyterian Church of Dayton, Pa., wishes to offer a tribute of love and respect to the memory of Mrs. Rebecca Lias, who was called home on July 5, 1958, in her ninety-third year.

She was a faithful and loving servant of the Lord, a member of the Women's Missionary Society for over seventy years, and a Life Member of the WGMS.

We mourn her passing not only as a dear personal friend but as an earnest and loyal worker in our church.

Gracious and gifted, and sincere in her devotion to her Master, she made a fine contribution to her family, her church, and to the community, enriching the lives of all with whom she came in contact. She loved her home and family, and her kindness, friendliness, and gracious hospitality won her a place in the hearts of all who knew her. No stranger ever entered our church without a friendly greeting and handclasp of welcome from her.

Her faithful devotion to her family and her unswerving loyalty to her Lord will be a monument lasting and true to all who knew her—"her children rise up and call her blessed."

To her loved ones we extend our deepest sympathy.

The Committee

Mrs. Elizabeth Karsell Van Hook

Mrs. Elizabeth Karsell Van Hook was an honored and beloved member of the Bloomington, Ind., United Presbyterian Church and Missionary Society. Her family was substantially active in the growth of our church. They lived in the United Presbyterian neighborhood and she said most of the time in her early years was spent in the church—her family was first to enter its doors when opened and the last to leave. Her sense of humor helped her retain an outlook on life which made her an interesting person to know. She loved her church, her Lord, and His work.

We commend to His care the loved ones she leaves.

The Mary B. Philips Missionary Society

Mrs. Gertrude Cunningham

A tribute of love from the Women's Missionary Society of the United Presbyterian Church of Swanwick, Ill., in memory of Mrs. Gertrude Cunningham who was called to her heavenly home July 23, 1958.

She had an abiding faith in God, a love for His Word, and the work of His Kingdom.

Our less is her eternal gain in the joy and peace of the home prepared for her. "Blessed are the dead who die in the Lord."

We extend our deepest sympathy to her husband and children and pray that the Source of all comfort may be near them in their lonely hours.

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THE TEENS

(*Continued from Page* 855)

WHAT ABOUT THE FUTURE?

First, a mere glance backward with a prayer of gratitude to God for blessings concerning the past years of the Teen-Age Department of the WGMS.

The separate Teen-Age Department was established in 1951 when the Board of Directors at the Washington, Pa., Convention recommended that former Young Women's societies whose members were twenty-one years of age or over become Women's societies and those whose members were from thirteen through twenty years of age become Teen-Age societies.

Throughout these past seven years this Department of the WGMS has experienced continued yet moderate growth both in membership, efficiency, and giving of contributions. Its work has progressed under the capable and efficient leadership of former secretaries, Mrs. John H. Gerstner, Jr., Mrs. R. B. McNary, and Mrs. H. Andrew Bruder.

The Teen-Age Department closed its first year with 213 societies and a membership of 2,446. The 1957 report revealed a total of 258 societies and 3,194 members with a total contribution of nearly $14,000. Likewise reports have indicated a similar, yet moderate growth in efficiency, expressing the societies' efforts to attain betterment in promoting all phases of the work as laid down by the Women's Board.

As to the future, may I refer you to decisions and recommendations given by the Women's Advisory Committee (the women's merging committee) to the Committee on Consolidations and to the General Assembly and approved by these bodies concerning the future of Teen societies in the new Church. See pages 834-836 of this issue.

THE TEENS' 1958 CO-ED TASK

AT HOME: Scholarships to Knoxville College, Knoxville, Tenn.

ABROAD: Scholarships for five girls to the Girls' Middle, Normal, and High School, Hajipur, Sialkot City, West Punjab, Pakistan
Scholarships for five boys to the Christian Training Institute, Sialkot City, Pakistan

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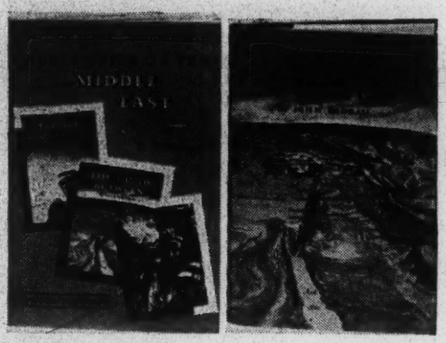

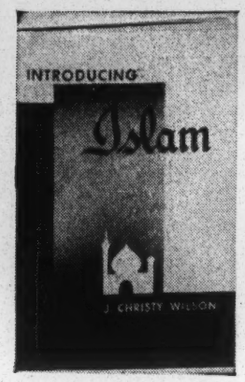

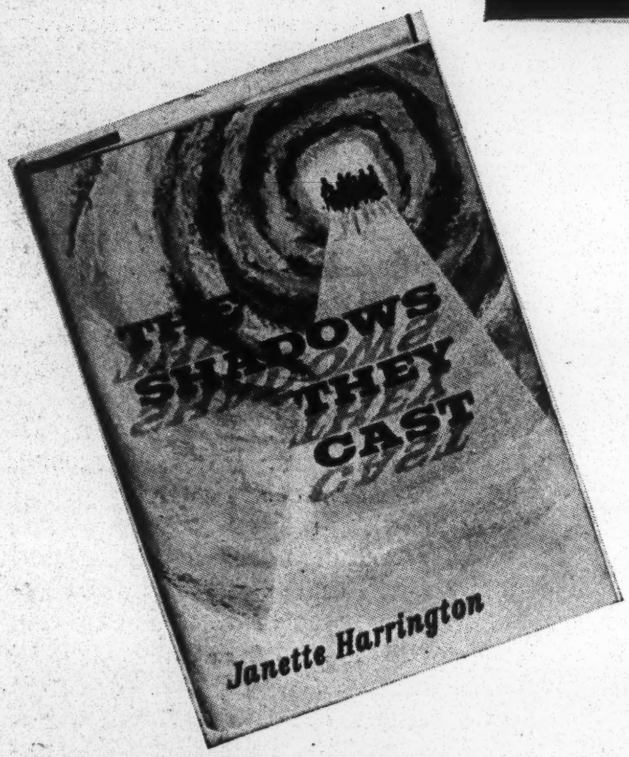

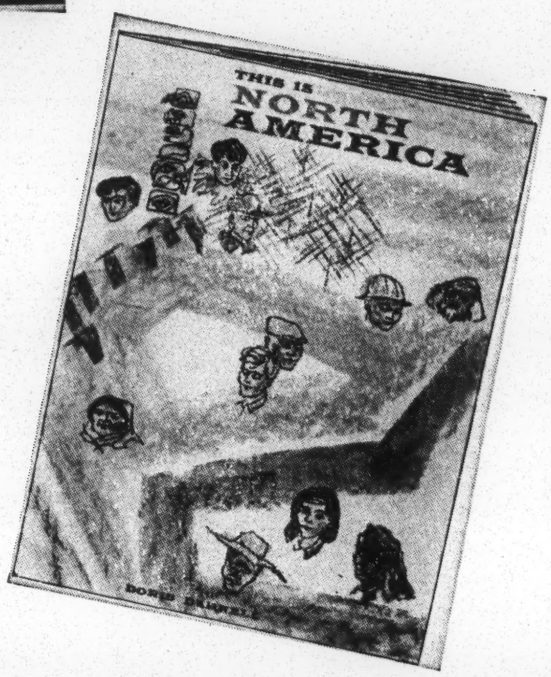

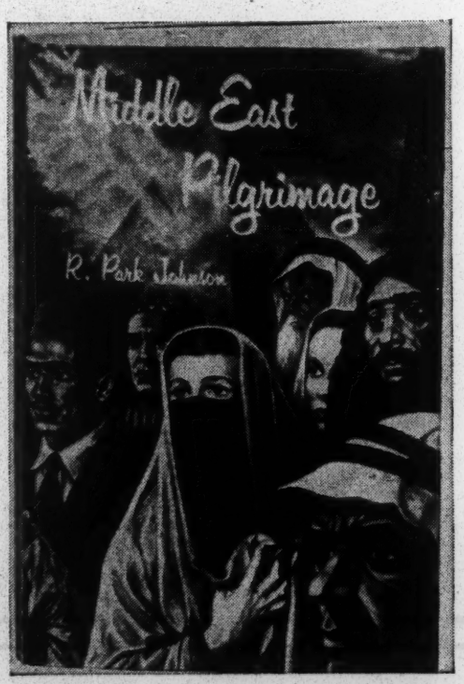
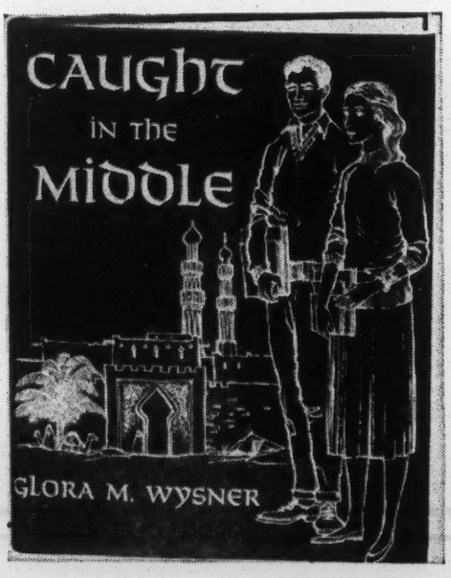
For description, price, and where to order, see pages 860-861.